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## MY PERSONAL FAITH<sup>1</sup>

WE have all felt, at a time when a hateful tyranny is trying to impose itself upon the whole world, how our sympathy with the victims, and our understanding of their characters, has increased. Among all the maltreated nations, none has suffered more than the Jews; but it must be some slight consolation to them to feel that their sufferings have aroused everywhere a sense of sympathy such as has rarely been felt before; and this feeling will penetrate more deeply as we read this book by a Jew who has escaped from the European horrors to America.

The aim of this war is that all nations concerned in breaking down the tyranny of two or three should form an unbreakable union, based on knowledge of each other; and Sholem Asch is specially anxious that Christianity and Judaism should learn to sympathize with each other, or even, if possible, to form a visible connection. He reminds us how, in the early days, St. James remained a Jew till the end; how St. Paul, in every city which he visited, began with speaking to the synagogues, and constantly proclaimed that he was a Hebrew of the Hebrews; and how St. Peter, leaving the Gentiles to Paul, retained the Jewish world for himself. There is no real antagonism between Jew and Gentile. 'In that day shall Israel be third with Egypt and Assyria, whom the Lord of hosts shall bless, saying, Blessed be Egypt my people and Assyria the work of my hands.'

Thus, in this remarkable little book, Sholem Asch, who has already worked at the problem in his *Nazarene*, endeavours to prove that there is an ultimate unity between Judaism and Christianity. Both recognize a one God, and both recognize a Messiah, though they have not yet agreed as to who the Messiah is. But that Christianity sprang out of Judaism is an admitted fact; that Paul and John owed something to Philo is more than probable; and — in face of the terrible history of the last fifteen hundred years — Sholem Asch maintains that nothing is really more totally opposed to true Christianity than antagonism to the Jews. 'All wars and persecutions, all exclusions of believers in God and his Messiah from salvation, have been and are directed not to the service of God but against it.' And, quoting as he often does from a Christian document, he hopes that 'He, who is our peace, will break down the middle wall of partition between us'. For, though Jew and Christian have not the same Messiah, they have the same God.

Why then have Jew and Christian had such different fates? This leads Sholem Asch to what, if not actually his central doctrine, is one that underlies most of his thought. According to Jewish tradition, God, when bidding Abraham walk

<sup>1</sup> By Sholem Asch. Routledge. 8s. 6d.

before him and see that his descendants did the same, revealed to the patriarch all the terrible horrors which those who thus walked would have to endure; yet Abraham held to the covenant. He knew that suffering is a sign, not of God's indifference but — could we but know all — of his purposefulness. To a certain extent we *can* understand. Like the old Hebrew prophets, Sholem maintains that even the present desperate evils in the world are tokens of a divine supervision. Believers in a deity who shapes our ends turn their trials, however severe, into opportunities for reviewing their lives and discovering their defects. Similarly, like Tennyson, Sholem Asch views the 'brutal wastefulness' of Nature as really but another aspect of God's purposefulness; had we eyes, we should see the far-off event to which all creation is moving. This is the essence of 'faith'.

With this conviction in mind, the author starts on his work; and it is perhaps as well that the reader, if he is to appreciate the book as it deserves, should also bear it in mind as he reads the opening chapters; for they are somewhat difficult. They contain a brief philosophical or, rather, metaphysical statement which may not command universal assent. Yet others are added to the hundred definitions of 'religion'; 'possibility' is identified with 'will'; if so, one wonders how Nature, which is certainly possible, can be defined as a blind mechanism without will. Causality — a rock on which scores of thinkers have shattered themselves — is marked off from fate or destiny — and necessarily so, for we are told that man, like Prometheus, is fastened with an iron chain to the crags of natural law, and yet manages — how, we should like to learn — to break the chain. He forms the ideas of order, time, and space, and whatever he cannot include in them he dubs 'Something', 'Potentiality', 'Substance', 'Logos'. We may as well, says Sholem Asch, call it 'God', and if so, we must postulate a certain unity between God and man, which is symbolized by the author of the first chapter of Genesis, in the account of the Creation.

Emerging gradually from this metaphysical exordium, Sholem Asch passes on to Judaism as pictured in the Old Testament; and here he shows that with all his width of view, he is an orthodox Jew, accepting with perfect simplicity the narrative and the theological doctrines of the Hebrew fathers. Modern discoveries, such as the composite authorship of the Pentateuch, do not seem to move him. Nor, when he comes to the New Testament, does he appear to have any doubts as to the genuineness of such writings as the second epistle of Peter. But all this is of little importance. The real interest of the book lies in the concluding chapters, in which he shows that catholicity and breadth of mind which not only give the book its charm but lead us to hope that its author may, in practical life, have a most important work to do. On the one hand, he asserts, truly, that there is a vast infusion of the Jewish spirit in the world, and that this reveals itself in proportion as the world is moved by *Christian* teaching. On the other hand, true Judaism recognizes what it owes to Christianity — in spite of all the persecutions it has endured at 'Christian' hands. 'If men speak to-day of a Christian civilization, I, a Jew, feel myself a part of it. Its course has been devious, its inadequacies are many; its record is stained with blood, and of that blood not a little came from the veins of my forefathers. For all that, its spirit was drawn from the sources which feed my soul. It was given by the God of Israel, it was warmed by the fires of my

prophets and paid for by a thousand years of pain; and it is blood of my blood, bone of my bone.'

And then he comes down to the present. The man who has attacked Judaism has attacked Christianity too: and precisely as a common danger has led to a growth of understanding among the victimized nations, so a common agony should lead to a deeper sympathy between religions. 'Whosoever stretches out his hand against Christianity stretches out his hand against the sanctities of my soul, so that my heart rebels and the blood of my ancestors speaks in me. It is thus in our own day when an Antichrist has arisen. The axe has been lifted against the tree which our forefathers planted, and we Jews are horrified not alone for our share in the terror, but for our Christian brothers too. For if the tree falls, what will become of both of us?'

It is a great thing to be thus assured, not, it is true, for the first time, but in a voice so persuasive, that 'the days of terror have sharpened in all of us our awareness of our common source of life'. It will be the task of our children to see to it that this awareness is not, when the great peril is over, dulled in oblivion.

E. E. KELLETT

### THE CONDUCT OF WORSHIP

A MINISTER has no more important work than the conduct of Divine worship. Sunday acquires special significance in his life for it marks the end of the week in which, from waking on Monday morning till sleeping on Saturday night, preparation for the exercise of his highest function engages his attention. To what extent this is true of priests in the strictly Catholic tradition, where the chief worship is ordered without reference to the specific needs of a particular congregation, and where it is as objective as Christian worship ever can be, the writer does not know. But wherever regular preaching is involved and the minister is responsible for most of the items in congregational worship, concern for the conduct of Divine service is the single thread, hung in the fluid solution of other pastoral duties, around which the crystal is formed.

That men are very conscious of this is apparent wherever a group of ministerial friends assembles, apart from the increasing numbers of groups and retreats that meet to consider the theme of worship. 'How can we best conduct Divine worship?' is therefore a constant and very practical question which cannot be settled once and for all.

If this recurring work is not to degenerate, there should often be such consideration of its great, unchanging purposes and how they may best be conveyed into the services. Mere custom should never be allowed to stale the infinite variety of what is life's highest privilege, nor should any minister approach a service as the chief officiant without real humility like the centurion's. 'Domine, non sum dignus.'

Indeed, in the Free Churches it is inevitable that public worship should be to some extent a reflection of the riches or poverty of a minister's own interior life. The relationship between private and public devotions, where one is not tied by canons and rubrics, is so close that one needs to be most careful not to use private devotional exercise as a conscious means of preparation for the coming

Sunday's services. The twist of a phrase, the fruitfulness of a thought, even the castigation of personal faults, may switch attention fatally from the devotions immediately in hand to those intended for congregational use. This may have the unfortunate effect of making what should be quiet, childlike approaches to God our Heavenly Father, who hears us in secret, develop affinities with Mr. Gladstone's reputed manner of addressing Queen Victoria as if she were a public meeting. It can be fatal to true interior prayer. Just as a good actor so lives his part that he forgets the audience, the minister needs to beware of listening to his own petitions to see whether a congregation would like them.

Brief definitions of worship are numerous, and often unsatisfactory. We will attempt none here, but notice instead the twofold fact that the practice of Christian worship gives us not only men's approach to God, as creatures coming humbly to the Creator, but it enables God to approach men. There is always this two-way traffic of spiritual intercourse, and Bishop Wordsworth's comparison of Sunday to Jacob's Ladder in the hymn, 'O Day of Rest and Gladness' was really apt. There is the descent of God to men as well as the ascent of men to God.

Just as the man who remains alive to his ever-changing opportunities in the pulpit will never neglect books on preaching, he will not neglect to read books about worship. It is one of the more hopeful signs of the times that such books have appeared in increasing numbers during the past twenty years. Still more numerous have been books of prayers,<sup>1</sup> suitable for congregational as well as private use. If most of the books on worship have been written by Anglicans, it is worth noting that Dr. J. E. Rattenbury in *Vital Elements in Public Worship* (Epworth Press) has redressed the adverse balance as a Methodist, and Dr. N. Micklem edited a volume of essays, *Christian Worship* (Oxford), written by members of Mansfield College. On the whole the Free Church writers have shown better understanding of liturgical worship as practised in episcopal churches, especially in connection with the celebration of the Eucharist, than the members of Episcopalian churches have revealed appreciation of forms of worship in the Free Churches. This is noteworthy even in such a useful book as Mrs. Evelyn Underhill's, *Worship* (Nisbet). It is not merely that attention seems to be scanty: it is obvious that the writer has never really caught the beauty and the passionate devotion of Free Church worship at its best. Worship can only be understood by taking part in it, and whereas people of Catholic profession seldom or never worship in the Free Churches, Free Church ministers frequently worship in Anglican churches, and feel at home in them.

Our interest in this essay is entirely with the Free Churches, and I have in mind particularly those Methodist churches where a minister, despite proper Circuit obligations, has some opportunity for leading worship regularly in one or two churches, so that there can be intimacy and understanding between the pulpit and the pew.

Two common but necessary assumptions underlie the most diverse personal views and practices. We all agree that worship must be conducted 'in spirit and

<sup>1</sup> Four such books are: *Divine Worship* (Epworth Press), *Free Church Book of Common Prayer* (Dent), *Divine Service* (Oxford), *Acts of Devotion* (S.P.C.K.).

in truth', and, however plain or spontaneous it may be, that it should always be done 'decently and in order'. Such fundamental conditions apply in the village chapel or little mission hall in the back street as definitely as in a cathedral or a modern suburban church. In the ordering of worship the kind of place and its people should always be taken into account. It is one of the disadvantages of complicated ritualistic and liturgical worship that the standard pattern of celebration often puts a strain upon feeble resources. Nauseating cheap pictures and tawdry statuary, or a foolish attempt to reach a standard of plainsong chanting beyond the range of the local inhabitants, can mar the effectiveness of worship in some churches as completely as slovenliness and hearty homeliness mar it in some nonconformist chapels. We must therefore beware of side-tracking the main purpose by concentrating overmuch on the modes of procedure rather than on the effect to be produced. The ultimate purpose of all Christian worship is the same — to glorify God; and in that glorification the soul finds its life abundantly. If it does not worship primarily to find life but to praise God, nevertheless it does crave for life and finds it in that service. There should be a real affinity, in this respect, between the tiniest flock of modern Christians worthy of the name of a 'gathered church' and those earliest Cistercians who revolted from the ornate vestments, music and carvings of their Cluniac home, but yet in their harsh forest home 'chanted the office plainly but so beautifully that the Duke of Burgundy loved to come and hear them'. The Christian life never rises to its full power if it is bereft of real joy in this 'service of God'. If the old Presbyterian catechism comes anywhere near the truth regarding our chief end, it is axiomatic that worship must begin here some of that joy which we humbly hope to possess hereafter for ever. It is not an overstatement of the Christian estimate of values to say, 'A day in Thy courts is better than a thousand'. Yet for how few people is this much more than a pious phrase! We may be quite sure that the Church will never increase its membership except in so far as folk truly learn to love worship. It is improbable that men and women will ever again come to the churches simply because of the dread of doom similar to that which Luther acknowledged and of which we may have heard from very old people. It is not the fear of hell which brings folk now to the services of the Church; but yet it is still truly a desire to be saved from their sins, and this holds men in their sacred allegiance and is responsible for conversion. Did not G. K. Chesterton confess that the real reason for his joining the Roman Church was 'to get rid of my sins'? For the same reason I have known a Roman join the Methodist Church. Yet part of that long process of salvation involves a growing love of the worship of God in church. The more we love God there, the less we love ourselves in worldly haunts where sin clings to us lightly but tenaciously, like an ichneumon fly, to breed within us, sapping our spirituality.

Joy in worship is not the peculiar possession of one or two sections of the Church, and those the most conservative and traditional in their forms. The Salvation Army, with its trombones and the splash of scarlet and gleam of brass which it brings into mean streets, is exuberant in its demonstration, but it holds to the same certainties in the love of God as the drama of the Mass where the celebrant wears various colours according to the liturgical season, the green chasuble at the times of growth, and the forbidding black at the day of mourning,

with the sense of high transaction between God and men at the ringing of the bell and the elevation of the Host. The aim of both is to achieve what is spiritual and what is true: if there be artificiality or falseness which comes by mere rote, that does not alter the original, pure intention of the acts.

In between these wide extremes are services vastly different in their kind, the douce quietness of Quaker ways, the Presbyterian's veneration of the prepared sermon and the metrical psalms, and the Methodist's love of extempore preaching and congregational singing. All are instrumental for the achievement of the same goal. Public worship for all Christians should bring the experience by an inward conviction that God has drawn near to men. The Catholic who speaks of the awesome thrill he experiences at the elevation of the Blessed Sacrament when the priest turns to the people and says, 'Ecce Agnus Dei, ecce qui tollit peccata mundi', is at one, though he probably does not recognize the fact, with the Methodist local preacher who confesses, after many years of regular worship, that he still is moved inexpressibly at the words:

Lo, God is here! Let us adore,  
And own how dreadful is this place!  
Let all within us feel His power,  
And silent bow before His face.

God approaches us as we seek fittingly to come to Him.

In Methodist churches, as in those of the other non-Episcopal communions it is the special responsibility of the appointed preacher to arrange the details of the worship. He will choose the hymns, or most of them, determine the nature and the length of the prayers and lessons, as well as contributing the sermon. The number of places where the 'Office for Morning Prayer' is read is small, and even where such liturgical practice is followed in the morning there is an evening service which is freer in form.

Those who conduct worship in Sunday Schools or Guilds and, as local preachers, in small chapels, will model their style upon what seems to them to be most attractive and effective in a bigger church. There is a real sense, therefore, in which the conduct of worship in such changing times as ours has an educative value. The writer knows several churches where, over a course of years and through more than one ministry, a specially effective mode of worship has become native to the people, and young men have there learned what they now love to practise in churches to which they have been called as ministers. It is still true to say that the sermon is the high peak in public worship for the people called Methodists as for other Free Churchmen. There is no need to apologize for this. The end of distinctive Methodist preaching would be the death-sentence of Methodism. But the sermon can be the high peak of worship without completely overshadowing or discounting the meaning of the other acts. It is almost inevitable that the other acts will be built around the theme of the sermon. This, again, does not mean that they will be obviously akin to it. The whole service should be harmonious, and harmony is not achieved by monotonous repetition; sometimes it is best achieved by contrast. There are some churches where a lively youngster could tell what was the subject of last Sunday evening's sermon from the numbers of the five hymns (never more, and

never less than five!) remaining on the hymn-board, and this not at Christmas or Easter but on one of the Sundays in the long stretch of Trinity. Complete disregard of the sermon is inadvisable. The celebrated visiting preacher who said, ten minutes before the service began, 'Any five good hymns will do, so long as they have nothing to do with the sermon', may have achieved success in isolation, but he was courting ignoble disaster. We should aim at harmony and purpose from the opening introit or voluntary to the final 'Amen'. A hymn like 'A safe stronghold' can be a glorious introduction to a proclamation of the eternal certainties of God's ways with men who will accept tragedy in faith; it is decidedly out of place before a springtime sermon on, 'Consider the lilies'. Most of us have suffered in strange churches where we had little choice. The writer remembers sitting down, after preaching on 'The Way to Emmaus', one Easter Sunday evening in a fair corner of England, when a stalwart baritone arose in the choir to blast his way through Henley's, 'Out of the night that covers me'. It would show no lack of respect for local arrangements if the preacher were allowed to arrange the setting of the sermon, however 'special' the Anniversary.

It seems pretty plain that with our increasing sensitiveness to what is comely in worship, the theological colleges of the future should pay a great deal of attention to training men by making available to them the best sources of help. Those who must inevitably be responsible for the conduct of worship require a developed and fine discrimination, comparable to what is a 'standard of taste' in other realms of the arts. The conduct of worship is the practice of an art; and no man can practise an art well, however strong his native genius, without sitting at the feet of the best masters. Passion for expression demands knowledge of the best means to convey the passion. The man who prayed, 'Lord, Thou knowest that we feel a kind of a something for Thee' may have been deeply conscious of what Otto calls 'the numinous': but those he was supposed to be leading in common prayer did not share it. When Augustine gives us his rapturous phrases, which are closely echoed in the Collect 'O Thou who art the Light of the minds that know Thee, the Life of the souls that love Thee, and the Strength of the hearts that serve Thee', windows are opened that give upon the sunlit oceans of the Divine Nature which to see is to love. The soul goes to its furthest glad stretch on lightest tiptoe, aided by words, monosyllables every one, that have no merely 'theological significance'. Of course, no one supposes that an Augustine or a Cranmer can be bred in a classroom any more than exercises in English scansion will produce a Keats. But it is reasonable to expect that men who go to school in such company will desire aptitude of word which is at once compelling in its definition and suggestiveness. Definite a word should be, as light, joy, truth, the mind, trust are definite; but these words have also hidden resources that are inexhaustible. There is a kinship between a great prayer and a beautiful tree that remains rooted with massive stem and holding tentacles, yet has movement and beauty of shape as well as music when winds stir the innumerable twigs and leaves.

As the painter who is interested in trees at twilight, as Corot was, must also be interested in canvas, paints and oils, the mundane, purchasable stuff of his trade, and the poet does not vaguely rhapsodize but learns the hard edges of some words and the liquid music of others, the man who conducts worship

should set himself to acquire technical mastery over what must be the medium of his art. He will seek colour, music, sustaining strength in acts of worship.

I venture to think there has been a deplorable absence of such consciousness among us.

The beginning and the end of the organization of public worship should be directed towards establishing such subjective conditions in the minds and hearts of those gathered together as are likely to make them most receptive and responsive to the operation of the Divine influence. (B. S. Streeter, *Concerning Prayer*, p. 266.)

It would be an excellent thing for the better conduct of public worship if the inner meaning of that extract could be well drilled into the minds of all church officials. It embraces not only the minister and the choir, but people handing out hymnbooks in the porch, who are sometimes unnecessarily hale and hearty in conversation, and those who arrange flowers or put up the numbers of hymns on boards which can clatter amazingly. Care, practice, infinite tact and persuasiveness are needed; but our people are responsive to atmosphere, and they do love reality of worship. Yet things are done in some places which would not be tolerated in the people's homes, and Primary Departments in Sunday Schools can frequently show a far better understanding of the art of worship than the adult congregations.

Our aim is to make people receptive, since God has so much to do for them for their souls' weal, and also responsive, since the spirit of the sanctuary should be carried out into the world.

The principal duty of the Christian moralist is to stimulate the spirit of worship in those to whom he addresses himself rather than to set before them codes of behaviour. (K. E. Kirk, *The Vision of God*, Preface to abridged edition.)

Worship should make real in the context of man's daily living the great, old paradox of the faith, 'Love God and do what you like'.

So far we have attempted to indicate the spirit in which our public worship should be conducted. We pass now to the more practical matters of what we may attempt.

Most people are by nature ritualists. If that seems to be a surprising, even an untrue statement, it is probably because we usually overlook what is really a very palpable fact. Ritual is 'the prescribed order of performing religious service'.

While it is true to say that our Conference never prescribes — except in 'The Book of Offices' — what is the order of our services, there is in the minds of local congregations a very definite conception of what the service should be; and the supposed freedom of the service often proves to be conformity with a very rigid order. Methodists are not the only sinners in that respect. I think of a visiting Scottish professor of international reputation who used a bidding prayer at a seaside church. 'We'll hae nae mair o' that', was the leading elder's only remark after the service. Departure from accustomed order, even the failure of an organist to take their favourite where two tunes are set to one hymn, does thoroughly upset some people. If anything truly unworthy is introduced, they are justified in being upset: if the only offence is strangeness it betrays the fact that they are in a rut. Yet the sides of ruts may be softened before they are broken. A minister who comes into a new circuit in September and immediately

alters procedure so that choir and congregation at his first service must repeat the Lord's Prayer instead of singing it, or cuts out the chanting of canticles and the sung response of 'Amen' at the end of each prayer, is acting just as foolishly as a man who attempts to make services fully liturgical where people know nothing about responsive worship. Besides, it is a vote of 'no confidence' in one's predecessors and the good judgement of people who have for years been accustomed to worship in the ways now so rudely upset. That is not doing things decently and in order.

Moreover, our people on the whole are not liturgically minded. Their ritual is their accustomed order of service, but they are not used to a set liturgy. That word 'liturgy' is being used increasingly to-day in Anglican circles with primary reference to the Eucharist, as in the Greek Church, and not to the orders for Morning and Evening Prayer. 'The Liturgy' has one definite meaning. But the phrase 'a liturgical service' still conjures up in the minds of most Anglican lay-people, and certainly in the minds of Methodists, that 'Office for Morning Prayer' which is the first order in our own 'Book of Offices'. Liturgical acts of worship which owe little or nothing to this classic form are, however, now used more widely than formerly in all types of the Free Churches. They have the very definite advantage of making the congregation real participants in common prayer; and that could not always be assured when the public prayer was spoken only by the minister.

The vast majority of Methodists still take no vocal part in the services except in the hymns. Perhaps many of them do not wish to. But all will agree that prayer is not truly common if it is not followed and shared by all. Methodist ministers have an enviable freedom, and that puts upon them all the greater responsibility to secure the best means of conveying God's love to men and of expressing their needs to God. Aesthetic standards have risen perceptibly during the last twenty years. What once caused good-humoured tolerance now arouses understandable resentment: it is very doubtful whether some of the popular heroes of the Victorian pulpit would command the respect of our people now as they did formerly. Moreover, people are nothing like so pent within the walls of denominational usage as they once were. It is conceivable that many Methodists, before the days of the motor-car and broadcasting, never worshipped with any other people. To-day familiarity with some of the devotional practices of every kind of Christian Church is made possible because of religious broadcasting. The people who would have fainted at the thought of entering a church where incense was burned will listen to Roman Catholics as to Presbyterians, and they discover how much of these strange peoples' ways and intentions are already familiar, or, if not familiar, possessed of likeable and useful spiritual qualities. We are therefore much more teachable in matters of worship than some of our predecessors.

There are many churches where we still encounter a definite order of five hymns, two lessons, two extempore prayers (one short, and one long!) and, naturally and rightly, the sermon. No one may lightly quarrel with the necessity of all these ingredients; and with this sequence a surprisingly fine variety of services can be arranged with the addition of a few items and the inclusion of truly congregational prayer. The stereotyped service will never prevent God from coming among His people. It is a sound contention that the personal

character of the celebrant neither adds to nor detracts from the validity of a sacrament; and there is a complementary truth, that in the Sacrament of the Word, God amazingly uses even some of the dullest and most rutted services. Yet dullness and contemptuous familiarity may easily hinder people from full awareness of God's Presence. The charge can unfortunately be levelled at us that many of our services are monotonous, and this in spite of our possession of the finest hymnology in the world.

People of all types are, however, eager for a rich, full worship. Avid of sermons that touch and search them, they still are; and may that appetite never fail! But they do not now call the setting of the service prior to the sermon 'the preliminaries'. It is here that we are presented with new and glorious opportunities, and we should not allow prejudice or conservatism to shut our eyes to their reality.

The first requisite is that the minister himself should be eager to know all he can of the ways of Christian worship. In the formative days of training a young man should be given instruction regarding the great forms of prayer and shown the sweep and application of such an admittedly fine service as that of Morning Prayer. He should see the point of its various constituent parts and how essential they are to true worship, moving from the call to worship in the Sentences and the Address to the searching General Confession; and rising through Acts of Praise and the hearing of the Word in the Lessons to the sure and steadfast affirmation of the Christian belief in the Creed, and so to petitionary prayer and intercession, crowned by the General Thanksgiving. The Wesleys never neglected this unique example in the English language with its various necessary phases. What apology need be offered for showing their successors the adequacy of these prayers, and their balance? It is not murdering to dissect when a teacher takes 'The Ode to the Nightingale' line by line to show the merit of its similes and cadences. If men are ever to pray in public, their petitions will be formless, their words poor and their thoughts naïve unless they know the language of prayer as it is found in the Bible, the Prayer Book, the devotional classics and the hymnbook.

Liturgiology is not a subject appearing in the curriculum of Free Church colleges; but one term's attention, at the least, could be profitably devoted to this subject of Worship, and the scope and meaning of every office likely to be used in normal ministry should be surveyed. Most of us would have been greatly helped by such a course. The Methodist 'Book of Offices' is, a very rich treasure and one from which we need never hesitate to draw. In the order for Morning Prayer, as in the longer office for Holy Communion, the book keeps close to the classical forms without being fettered to them, while some of the distinctively Methodist offices can be used in part during normal worship. In this connection, let me mention the threefold Act of Adoration, Thanksgiving and Confession, which deserves to be used more often than at the annual Covenant Service of which it is a part. Similar use can be made of the opening act of praise in the 'Ordination of Deaconesses', but pre-eminently the Pre-Communion Service, up to and including the Prayer for the Church Militant, can be used for a superb setting of public worship when the Sacrament is administered. Unlike the Order for Morning Prayer, this service makes no demands upon choir or congregation which

they are not well able to meet, and its adequacy has only to be experienced to become its own commendation. Moreover, there is no prejudice deeply rooted in the Methodist mind against it. Our people already know it and use it on special festivals, or occasionally as a part of the morning service; and when, following the first rubric of our Office for the administration, it is 'used with Hymns and Sermon as the Order of Worship in our Churches at such times as the Communion Service is held', the writer has always found it to win immediate and general assent.

Yet one should bear in mind the fact that, even with such occasional use of what is largely provided for us, by far the greatest number of services a minister will conduct will be of the 'free' type where what he does himself will bring to men their needed spiritual nourishment or leave them starving. Four well-known constituents in the diet of worship ought never to be completely absent from normal Sunday services, however free they may be. These four elements give the balance about which dieticians talk so much regarding more mundane foods: they contain the necessary vitamins of spiritual kind to maintain the pilgrim in steadfastness in his journey.

We can do little more here than to indicate their nature. The elements are capable of transposition; but in general the rhythm of a service is likely to be one of two kinds — either it will rise from private heart-searching to glad and self-forgetful praise, or, beginning with general praise, it will bring the individual believer finally to new self-examination and humility. Nature and Supernature alike have little to do with straight lines; and religious expression in worship is likely to rise and fall in waves.

In mentioning these four elements we take them in a descending order of value, beginning with what is highest in religion, and therefore in public worship, Adoration.

'Where shall my wondering soul begin?' or, 'How shall I sing that majesty which angels do admire?' Such questions awaken us to adore God, and its fittest expression comes in song that lifts the sluggish soul away from earth and draws it by memory and association to new possession of the eternal beauty of the Vision of God. The moment of adoration cannot be engineered for every worshipper, but a general act of adoration can be offered 'to every soul of man'. A hymn is not the only way, though in a Methodist service it is probably the most certain — where music and poetry lend wings to the soul; but selected passages of scripture and prayer may be used effectively.

Our people have probably never reflected upon the necessity for this element of spiritual life to appear in every service; but they do dimly become aware of its necessity by discerning its lack when it is absent. A service that keeps us battling in the valley against the heavy odds of the enemy, and never lifts us to the height of vision above the pall of smoke and the confusing cries, fails in its purpose. Our Lord came to give us joy, His own joy. That great master of religious life, Von Hugel, was very insistent about this.

No conception of Religion as, at bottom, an Abstract Law or a Joyless Duty can abidingly prevail. Man is made for overflowing Joy, though not for shallow Pleasure; and man's thirst for God, as man's sole full Delight, must somehow be combined with a Deep Detachment and Purity of Love. (*Essays and Addresses*, Vol. II, p. 247.)

Of the unique necessity of Adoration as the true end of one's interior life he often spoke.

Man comes to his true self by loving God. God is the very ocean of Himself — of Love — apart from all creation. Thus the positions between God and Man, and between Man and God, are entirely uninterchangeable. Hence the most fundamental need, duty, honour and happiness of man, is not petition, nor even contrition, nor again even thanksgiving; these three kinds of prayer which, indeed, must never disappear out of our spiritual lives; but *adoration*. Probably the greatest doctor and the greatest practiser among souls well known to us in these respects, of such overwhelmingly adoring prayer, is St. Augustine. (Ibid., p. 224.)

It is our goal to bring people to the possession of this delight in the Otherness of God, and we are fortunate in having the Wesley hymns which so magnificently convey this element into public worship. Apart from hymns, we should in prayer remind ourselves deliberately of God's beauty, His love and creative power, above all of His Incarnate Love in Jesus Christ who stands among us to make every Sunday an Easter Day.

I have always marked this quality in the few real masters of extempore prayer whom I have been privileged to know. They were — with three exceptions — men of humble place and opportunity, but they had found their way in the spiritual life unerringly to the unique significance of Adoration.

Now although Von Hugel is right regarding the distinctive claim of Adoration as the crown of worship, and discrimination is made between it and thanksgiving, in public worship it will often be found that they are closely linked. Thanksgiving is the easier devotional mood to arouse because it begins with what is so factual and concrete. We give thanks for those blessings of life and nature that are close to us, and the more definitely our words and thoughts raise pictures in our minds of dear familiar faces, of meals and quiet rest, of comrades in offices or shops, of our daily work, of our national privileges of the delights of leisure hours, the well-hit ball or country picnics, of crops growing or waves breaking, the more likely are we to pass imperceptibly but really from thanksgiving to that highest point of adoration where praise sits silent on our lips.

Temple Gairdner was once walking with a friend round an Oxford college garden, revelling in its blaze of colour, when he suddenly broke out into the powerful chanting of a new Benedicite, 'O all ye delphiniums of the Lord, praise ye the Lord . . . O all ye azaleas of the Lord, etc. etc.' There is something Franciscan and Methodist about that. Thanksgiving so spontaneous and concrete brings the soul into the Holy of Holies.

Of course, we encounter men who say, 'God knows I am thankful, and religion has too many grave and hard concerns for there to be time or need in which to tell Him how beautiful are buttercups and dragonflies'. But thanksgiving clarifies and emphasizes the immense benefits of creaturely needs and appetites which pass from the fleeting physical realm to that eternally spiritual realm for which we are destined. Human love expects, and rightly expects, glad responses and reactions: it is not unworthy of religion that it should carry into public worship unfailing remembrance of our gratitude. That is why the final act in the liturgical Morning Prayer is one of General Thanksgiving. Thereby worship checks our attitudes and purifies our values for daily living.

Surely, therefore, it is wise that we should sometimes bid our people give thanks, not merely by hoping that they will silently follow that part of an extempore prayer which prefaces intercession with thanksgiving, but with fervent response like that of the well-known verse:

*Minister.* Praise the Lord, O my soul.

*People.* And all that is within me, praise His Holy Name.

I have never yet seen the church or congregation which could not naturally and helpfully enter into such a common act of thanksgiving or praise. No awkwardness is imposed as when a printed order is used, and no restraint. The cue is so obvious, but the congregation is wisely alert to the sequence of thanksgivings and thereby will adapt them interiorly to their own personal associations. There is greater sincerity in thanksgiving for spiritual benefits when the foundation is thus laid in familiar surroundings.

The special sorrows of our time are pressing the claims of intercession upon all Christians. It never was easier to ask for men's prayers and to find a ready response. Our people are very vigilant concerning the kinds of petitions that are offered in their name. Yet it will not be denied that in more normal times the part of public worship devoted to prayer has often revealed only the inability of the preacher to lead his congregation. 'The long prayer' has given opportunity and a loose rein to wandering thoughts. If a cinematograph film could be taken of people's desires during a long extempore prayer in many of our churches, we should probably be shocked by the interior self-indulgence of a most mischievous kind which can arise when a congregation is not truly bound together in common prayer. But, lest it should seem that we are fastening on a peril peculiar to our folk in nonconformist churches, let me hasten to add that I have observed the same kind of lassitude and indifference in Anglican churches, especially where Sung Eucharist has ousted Morning Prayer as the main service.

The fact is that the best worship always proceeds from devout team-work. The faults of long extempore prayers and the detachment of the priest from the congregation, as one observes it in Sung Eucharist and the Mass, are really one and the same — the congregation is not entering fully into the action of worship.

There are many ways in which we can help our people in this part of a service. It is objected by some few people that our Methodist folk are used only to one kind of prayer, and that extempore. But they have long been used — when were they not used? — to a settled office for Holy Communion, Baptism and the Covenant Service.

There are few extempore prayers of the 'comprehensive' type which would not be better if they were sectionalized. That word has an artificial ring about it; but there need be no artificiality in prayer which is genuinely extempore and yet follows a plan. On some occasions it is wise to indicate the stages of intercession and thus focus attention upon one aspect of supplication before passing on to other prayers. The bidding, 'Let us pray for our country', followed by spoken petitions, may be succeeded by, 'Let us pray for the Church of Christ'. One worshipper in a Methodist church was speaking for many when she said, 'This simple direction is so helpful. It is so good to know which way we are going, and to go all together.' Pauses for silent petitions, of a supplementary or private kind, provide another variety. Yet another way is to use a simple

responsive sentence, complementary to that used in thanksgiving. The simplest and most familiar is:

*Minister.* O Lord, hear our prayer.

*People.* And let our cry come unto Thee.

This kind of responsive prayer does not necessarily involve the use of written prayers. At its best it is as natural and spontaneous as the kind of praying which, in the old days, would evoke a chorus of 'Amens'. The simple point is, that our fathers did make their prayers corporate and responsive, even if irregular; but now not even the whisper of 'Amen' breaks the silence in many congregations. The arranged response gives us our opportunity of entering fully as a family into this dear duty, and, to a less degree, so does a spoken or sung 'Amen' after short prayers.

As to the language of prayers, it is the fashion among some men to-day to decry beauty of phrase except the stark beauty, like the austerity of stone-work, in ancient collects. We do not subscribe to Doughty of Arabia's dogma that, since our speech came to its finest flowering in Elizabethan days, no post-Elizabethan word should be used in high literature. Colloquial speech is not the language of prayer, but natural contemporary speech at its purest is apt in any age or place for converse between man and God. The modern reaction is due to the false notes of eloquence; brought in for the sake of men who listen. If there is a vein of poetry in a man's soul, why should he deny himself the mood of lyrical rapture in prayer? Such diverse giants as Dr. Alexander Whyte and Dr. Orchard (vide *The Temple*) are weighty in the scales for passion, emotion, poetry to have their place in prayer; and why not, if prayer be the language of love? Augustine himself takes first place in this respect.

Yet I am deeply convinced that we must never set aside our privilege of employing truly extempore prayer in public worship. It provides the distinctive mark of the worship of the Free Churches and links the whole Church back through time with the earliest days when the prophet was not fettered, even in the great Eucharistic prayer. There are occasions when nothing else binds the congregation together in adoring love and sincere petition as does the extempore prayer of their own minister. This is especially true of churches where the minister has intimate knowledge of his people and is able to bring them as a real family into the presence of their Heavenly Father. The writer well remembers friendly advice tendered to him by the most sympathetic listener and drastic critic he has ever met, an old Scottish layman, a friend of Alexander Whyte's. 'My boy, pray that you may be able to carry your congregation up on the wings of spiritual vision in prayer at least once in every service; and burn your old sermons so that God can give you new ones.' A higher ministry is certainly offered to us sometimes in this way than in all our carefully chosen and arranged prayers. We should expect great things from God if we would attempt greatly for Him in this particular school of prayer, so obviously ours, and so vitally necessary in a truly Catholic Church on earth. Here Christ's 'littlest ones' may be gently led forward — and they are quickened especially in their own devotions when they know that the man now leading their prayer is himself enduring sorrow, illness, bereavement or anxiety. It behoves us therefore to take this task seriously. We frequently under-estimate its greatness, and also our ability to perform it, even while we complain of its difficulty. The

theoretical admission of its difficulty and the practical assumption of its ease is illustrated by the exquisite care taken to procure the right chairman and speakers for a great public meeting; but the opening prayer is handed out almost to anybody, and at the last moment.

If we would be natural, yet apt in language and perception, we shall require ever-widening and deepening acquaintance with the masters of prayer. The best extempore prayer is always offered by those steeped in the language and spirit of the great prayers of the past and present. These should be used constantly in private, and the public ministry of our prayers will benefit enormously. I have never yet met any man who was acknowledged by his friends to have exceptional gifts in leading others in prayer who was not a humble inquirer in this art. In this connection we should not despise the immense influence upon style and understanding given to our fathers by their constant devotion to the Authorized Version, Wesley's Hymns and the Book of Common Prayer.

The last element we may briefly consider is that of Confession and the offer, through an act of prayer, of God's forgiveness. Although many liturgical services begin with Confession, one may doubt whether most people are really capable, at their entrance upon worship, of realizing either their own need of forgiveness or of being thoroughly receptive to the peace which accompanies true Absolution. We have not mentioned receptive prayer, though its importance has been implied in what was said concerning Adoration. We must never be so busy in speaking, even in prayer, that we cannot listen to God. Absolution, forgiveness, pardon, are given to us. The publican went home in peace because he was ready to receive; and the publican is always with us. Wherever people assemble to worship God, there is someone in acute need; and there is always sin. Mental sin, if not corporal, has been committed, and there is restlessness, interior discomfort, if not positive pangs of conscience. Realization of sin does not come lightly; and therefore it is necessary to arouse the sense of true confession.

The aim of worship is to lift up Christ before men. It is quite natural, therefore, that the sermon, the spoken Sacrament of the Word, should often conclude with prayer. Every service should come to a climax; and the end of a sermon should surely be related to an act of petition, dedication or thankfulness. The hymn following the sermon has always been recognized as of special importance; and, as many ministers know, it is what is sung last in church on Sunday evening that clinches for many worshippers the effect of their day's worship and remains with them through the bustle of the week's work.

An amazing variety of services can be obtained without departing from the general framework; and in Methodism, at least, it is right that each service should bear the stamp of the preacher's own most devout thought. But it is simply wrong that we should neglect such rich means of feeding Christ's flock, when in our hymnbook alone there are such wonderful resources. The Commandments, the Beatitudes, the Psalms (said antiphonally, if chanting is not possible), the Salvator Mundi, the Gloria in Excelsis, the Sursum Corda can be used according to the seasons or the immediate needs of the local congregation. Above all, ministers should let their people into 'the secret of this thing'. Organists and choirs are eager to enter into collaboration. They can be told what is the aim of the coming service, and voluntaries and anthems, as well as

spoken responses, become their responsibility in a sense quite different from that which they feel if they are only expected to provide what is an isolated diversion from the main stream of the public worship. In those few, fortunate places where a printed order of service is in everyone's hands, the scheme of worship can readily be seen; but it is wise for a preacher to devote a sermon occasionally to the theme of worship, explaining to the congregation the point and purpose of what is being constantly attempted, and showing its necessity.

Reverent, thoughtful, truly evangelical worship — in some few places ornate in most places simple — should be attainable in every church in the land. The proper conduct of worship is a first charge upon our interest and time; for it belongs most definitely to the cure of souls.

HAROLD S. DARBY

### PSALMS 91 AND 94 — A STUDY IN CONTRAST

IN the Psalter two psalms, the Ninety-first and the Ninety-fourth, are neighbours, but in spiritual experience they are poles apart. The Ninety-first belongs to the aristocracy, that dozen, or maybe score, of psalms known by their numbers, but many diligent students of the Bible would be hard put to it, if suddenly challenged, to say how the Ninety-fourth Psalm begins or what it contains. Even Prothero, in his invaluable *The Psalms in Human Life*, does not mention it, and where he fails to record an instance of its use somewhere through the centuries by saints and sages, humbler men may be pardoned that they have overlooked it.

From its opening words to its close the Ninety-first Psalm is serenely confident that for the good man all goes well. The psalmist knows that there are such distressing things in the world as terrors by night and arrows that fly by day, but they do not disturb his peace. He asserts, without a hint of qualification, that to the man who dwells under the shadow of the Almighty these trials are matters of observation rather than of personal experience: 'A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked.' The Ninety-first Psalm is a song of the sunshine, and its writer lives in a house with a southern aspect. 'The wicked' fare otherwise, as they deserve to do, but he that dwells in the secret place of the Most High sees fullness of days in uninterrupted security. So says the psalmist, and an innumerable host of pious people have learnt his words by heart and found rich comfort in them, but even within the pages of Holy Scripture they have not gone unchallenged, as a reference to the margin will show. Against verses 5 and 6, already quoted above, there is a significant note, 'See Job v. 19-23', and those who are wise will profit by the hint, and will read what is written there: 'He shall deliver thee in six troubles; yea in seven there shall no evil touch thee. In famine He shall redeem thee from death; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh. At destruction and dearth thou shalt laugh; neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.' But who is it that is speaking in chapter 5 of the Book of Job? It

is Eliphaz the Temanite, addressing the stricken Job — a man 'perfect and upright, one that feared God and eschewed evil'. In quick succession he has lost every vestige of his former wealth, his family has been blotted out by a tornado and now, afflicted with filthy suppurating boils, he sits among the ashes, scraping himself with a potsherd and cursing the day he was born, but still retaining his integrity and his unshaken faith in God. It is to this afflicted soul that Eliphaz, with the best of intentions, offers his fatuous platitudes, helping thereby to make 'Job's comforters' a term of derision for all time. The mighty unknown who wrote the book of Job has, with deliberate irony, put into the mouth of this would-be comforter words that bear much more than a chance resemblance to the language of the Ninety-first Psalm. Eliphaz the Temanite believes every word he says; he is the typical representative of those good people who hold that temporal prosperity and personal piety are inseparably associated. He thinks that there can be only one possible answer to his question, 'Who ever perished being innocent? or where were the upright cut off?' Much therefore though he honours Job, his theology prevents him from believing in his innocence, and without doubt the writer of the Ninety-first Psalm would have agreed with him. The margin of the Revised Version goes on to remind us that it is not only the devout who have found quotable material in this famous psalm. Few verses in it are more familiar than 'For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone' (vv. 11, 12), and there is good reason for our acquaintance with them. 'Cited Matt. iv. 6 and Luke iv. 10, 11' says the marginal note, and we read: 'Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, "If thou art the Son of God, cast thyself down: for it is written, He shall give his angels . . ." — the devil can cite scripture for his purpose, and nowhere will he find after passages to quote than in words written in utter good faith by a sheltered worshipper who little dreamt that he was providing so handy a weapon for the arch-enemy wherewith to assail the Son of God Himself.

Psalm Ninety-four belongs to a different world altogether. This is no song of the sunshine, but the cry of an orphan of the storm. So desperate is his plight that he spends no time in conventional pieties, but comes to the point at once:

O thou Eternal, thou avenging God,  
 O thou avenging God, appear;  
 rise up, O ruler of the world,  
 and let the haughty have what they deserve!  
 How long is it to last, O thou Eternal,  
 This exaltation of ungodly men,  
 blustering insolently, lording it arrogantly?  
 They crush thy people, O Eternal,  
 Thy heritage they are harrying,  
 Killing the widow and the foreigner  
 and murdering the fatherless;  
 and they think the Eternal never sees them,  
 Jacob's God will never heed them!

(Moffatt)

All the presuppositions of the Ninety-first Psalm are challenged here. It is upon

the innocent that the mighty malice of the enemy falls with overwhelming severity, and God remains inactive, though the ill-deeds of the wicked demand His instant intervention. So vigorous is the expostulation of the psalmist that it is difficult at first to see that his protest is really a prayer, and moreover that the whole psalm is an answered prayer, for with the eighth verse a new note enters which grows stronger and ever stronger to the end. It is important to notice how relief reaches his troubled spirit — his eyes have seen the havoc wrought by the evil-doers; his ears have heard calamitous news; and the combined effect has been to rouse his indignation to the utterance quoted above, but who gave him eyes to see and ears to hear, and the sense of horror at the triumph of iniquity? These reactions of his senses to the trouble of the world are themselves an indication that God is on the field when He is most invisible.

But mark this, dullest of the dull —  
 when will you understand, O senseless men? —  
 Is he deaf, who made the ear?  
 Is he blind, he who formed the eye?  
 Can he not punish men, he who is training them?  
 Has he no knowledge, he who teaches men?  
 Knowledge! The Eternal knows that human plans  
 are but an empty breath!

(Moffatt)

Dr. Moffatt's rendering of the eighth verse is an inspired reinterpretation of the Authorized and Revised Versions, which give us nothing better than 'Consider, ye brutish among the people; and ye fools, when will ye be wise?' The psalmist is not thinking of other people's blindness, but of his own. It is he, and no other, who has been 'dullest of the dull', and thus out of his trouble has won his way to surer faith and a more intelligent understanding of the purposes of God. Like the psalmist we need to realize that an answer to prayer does not always come to us from without, but is a change wrought within our own minds. We begin to pray in bitterness of spirit, troubled beyond all bearing by the sorrows of the world and the suffering of the innocent, and suddenly become aware that a new range of thought is opening, which was certainly not present to our consciousness when we began to pray. Is not that new range of thought itself God's answer? It is not spectacular nor dramatic — no windows have opened in Heaven, nor have the causes of our original disquiet been removed, but we have learnt that

Happy is he who has thy discipline  
 and thine instruction, training him  
 calmly to wait on, in adversity,  
 till a pit is dug for ungodly men!  
 For the Eternal will not leave his people,  
 never will forsake his own;  
 no, goodness shall have justice done to it —  
 the future is with men of upright mind.

(Moffatt)

It is difficult to refrain from quoting other passages from a psalm so consonant with our present mood. Perhaps we needed to pass through the dark vale ourselves before we could appreciate this singer of the shadows long ago, but

the world in which we are living provides its own startling relevance to the note on which he ends:

Can evil rulers have thee for an ally,  
who work us injury by law, who attack honest men,  
and doom the innocent to death?

No, the Eternal who is my protection,  
My God who is my strength, my safety —

May he requite them for their crime,  
and for their evil make an end of them! (Moffatt)

Yet for all its relevance, the Ninety-fourth Psalm leaves the greatest word unsaid about the character of God and His ways with men. The psalmist is not to be blamed for that, but we should be culpable if we read his words and acquiesced in his cry for vengeance on the wrongdoer at the hands of the Holy One. At the heart of the Christian religion is the supreme faith in the sympathy of God with human woe, based on belief that He has shared our lot, and in the person of His Son has provided a Saviour — not a vindicator from without, descending in all his outraged majesty upon the sinner — but a fellow-sufferer. Hebrews can say what the writer of the Ninety-fourth Psalm perforce leaves unsaid: 'Wherefore it behoved Him in all things to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.' And again, 'For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin.'

And in the garden secretly,  
And on the Cross on high,  
Should teach His brethren, and inspire  
To suffer and to die.

Praise to the Holiest in the height,  
And in the depth be praise:  
In all His words most wonderful;  
Most sure in all His ways.

WILFRID L. HANNAM

## THE HEBREW PROPHET AND THE POET

FOR the Prophet is always to a greater or less extent also a Poet. All the sensuous, symbolic language of poetry can be illustrated from their writings.' So says Sir Herbert Grierson in his most interesting book, *Milton and Words-worth — Poets and Prophets* (1937). It is the purpose of this essay to show this close kinship, to compare the Hebrew Prophet and the Poet — a kinship deeper than the mere fact that both use poetic metre.

### *Reason and Inspiration*

Both Prophet and Poet *see* rather than reason. The prophet would assent to Milton's message in *Samson Agonistes*:

Down Reason then, at least vain reasonings down.

His message is: 'Thus saith the Yahwe', 'utterance of Yahwe', and 'the burden of Yahwe'. He reaches his conclusion by intuition rather than by ratiocination. We realize this in the curious linking together of speech and seeing in the phrase 'The word which Isaiah *saw*' (Isaiah ii. 1), 'The words of Amos, which he *saw*'. The prophet does not negate reason, he transcends it. There is both for prophet and poet the sudden flash of vision — things become incandescent, and reason passes into vision.

In such strength  
Of usurpation when the light of sense  
Goes out, but with a flash that has revealed  
The invisible world.

Something is given to the prophet — as to the poet — the Word of the Lord which came unto (and thus made real to) Joel, unto Hosea, unto Jonah, Micah, Zephaniah, is the opening message of these prophetic books. It tells of a word given — God has whispered into their ears and these musicians know. The prayer of Wordsworth has been answered for them —

upon me bestow  
A gift of genuine insight.

Both prophet and poet tell us of a sight which is insight. Both prophet and poet are men of vision — it is the vision of Isaiah, the vision of Nahum, the vision of Obadiah. The Hebrew word means — according to the *Oxford Hebrew Dictionary* — 'vision, as seen in the ecstatic state — divine communication — used as title of a book of prophecy'. This is closely related to the saying of Wordsworth about poets —

Men endowed with highest gifts  
The vision and the faculty divine.

Ecstasy, deep emotional crises, surgings from the unconscious, are common both to the prophet and poet. There is no doubt that the theory of the dervish element in prophecy has been often over-stressed, but all would agree that the prophet is a man of delicate sensibilities, and that although it is from the harp of his personality that the music comes, its strings are beaten upon by many winds which are beyond his control. He is, at times, like the Ancient Mariner —

Since then, at an uncertain hour,  
That agony returns;  
And till my ghastly tale is told,  
This heart within me burns.

We can take the well-known words of Wordsworth and rightly apply to prophecy what he says about poetry —

Poetry is the spontaneous overflow of powerful feelings; it takes its origin from emotion recollected in tranquillity.

The metaphor common both to the prophet and the poet speaks of fire: cf. Jeremiah v. 14: 'I will make my words in thy mouth fire'; Jeremiah xx. 9: 'And if I say I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary of forbearing, and I cannot contain.': (The sentence ends in Hebrew with 'I cannot'.): 'Is not my word like as fire, saith the Lord': Jeremiah xxiii. 29.

The prophetic and the poetic words are born in the fire of deep emotional experiences, they surge up and tell of something beyond conscious control. The Psalmist — poet as he is — says:

And my sorrow was stirred.  
My heart was hot within me;  
While I was musing the fire kindled;  
Then spake I with my tongue. (Psalm 39, 2-3.)

The imagery of Isaiah's vision is akin to this. Here also the symbol is that of fire. The seraphim, who tell of flame — the live coal from off the altar, the house filled with smoke. The prophet Isaiah, as well as the Psalmist poet, knew something of the burning heart and the fire kindled. It is interesting to note in *The Journal of Dorothy Wordsworth* that she writes of her brother: 'William kindled and began to write.' Sometimes the metaphor used by prophet and poet is that of a trumpet. The trumpet tells of deep emotion, of something crashing in upon a sensitive soul, of an irresistible challenge. It is the metaphor of artist and prophet. Gauguin said of some of Van Gogh's early pictures: 'The sound of the trumpet was missing from them.' 'Shall the trumpet be blown in a city, and the people not be afraid? The lion hath roared, who will not fear? The Lord hath spoken, who can but prophesy? (Amos iii. 6, 8.)

Yet ever and anon a trumpet sounds  
From the hid battlements of Eternity.

There is deep kinship between these words and those of Milton: 'But when God commands to take the trumpet and blow a dolorous or jarring blast, it lies not in man's will what he shall say or what he shall conceal' (*The Reason of Church Government*). Both Amos and Milton were living in stirring times, both saw the approach of impending moral and political calamities, both were emotionally stirred to the depths of their being, and both spoke the prophetic word. The words of Wordsworth are true both of prophets and poets: 'A poet is a man endowed with more lively sensibilities.' As John Skinner well said: 'The prophet's mind is the seismograph of providence, vibrating to the first faint tremors that herald the coming earthquake' (*Prophecy and Religion*, p. 38). The poet's mind is also a seismograph. He is the sensitive plant. He is 'tuned in' and hears with a vivid distinctness voices unheard by others. We can add the word 'prophet' to Shakespeare's list:

The lunatic, the lover and the poet  
Are of imagination all compact.

And of the prophet, as of the poet, we can say:

The poet's eye, in a fine frenzy rolling,  
Doth glance from heaven to earth, from earth to heaven;  
And as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shapes, and gives to airy nothings  
A local habitation and a name.

Such is the prophet's eye — for it also tells of the fine frenzy, such is the prophet's glance, for it also searches heaven and earth; such is the prophet's imagination, for it also bodies forth the forms of things unknown. We must not lay too much emphasis upon the lunatic, but he is not altogether unconnected with the

prophet, especially in the origins of prophetic speech, for early prophecy manifests the ecstatic state of frenzy: cf. Saul, 1 Samuel xviii. 10: 'And it came to pass on the morrow that an evil spirit from God came mightily upon Saul, and he prophesied' (R.V. margin 'raved'). The greatness of the true prophet lies in the way in which, even in his highest moments of ecstatic emotion, he keeps such a fine control upon reality: cf. Jeremiah iv. 19: 'My bowels, my bowels, the walls of my heart, my heart is disquieted in me; I cannot hold my peace — my soul heareth the sound of the trumpet, the alarm of war.' The whole passage is worthy of careful study. It certainly reveals the wild turbulence both of emotions and mind — but amidst all these convulsions, the prophet — for he is a true prophet — does not rave, but prophesies a true word of God. In this state of ecstasy things are seen vividly, with a certain starkness; nothing is blurred, but all is sharply defined, and instead of lunacy you have lucidity. We see this in the story of the prophet, and of the poet, and also in the tale of the 'artist'. Van Gogh wrote: 'At moments I have a terrible lucidity when Nature is as beautiful as it is in these days, then I lose myself, and the picture comes to me in a dream.' 'The function of Art', said Tolstoi, 'lies first in this — to make that understood and felt which in the form of an argument would be incomprehensible and inaccessible.' This Prophet, poet, and artist achieve, not by argument, but by visional speech.

#### TIME TO STAND AND STARE

Both prophet and poet know the meaning of the words of Habakkuk: 'Though it tarry, wait for it' (ii. 3). Raleigh wrote of Wordsworth: 'He had acquired an art like that of a naturalist, the art of remaining perfectly motionless until the wild and timid creatures of his mind came about him.' It is interesting to note that Leigh Hunt wrote of Wordsworth and linked him with the prophets: 'I never beheld eyes that looked so inspired and supernatural. Eyes seated at the further end of caverns. One would imagine Isaiah and Ezekiel to have had such eyes.' Wordsworth waited and looked at the daffodils until they passed from daffodils that wither, and became amaranthine flowers. 'I gazed and gazed.' We meet the word often in Wordsworth's poetry, and it illustrates his oft-quoted remark from *The Preface to the Lyrical Ballads*: 'I have at all times endeavoured to look steadily at my subject.' He gazed, and saw; and listened, and heard.

I listened, motionless and still;

He listened so long and so intently that

And, as I mounted up the hill,  
The music in my heart I bore,  
Long after it was heard no more.

William Blake wrote: 'I can look at a knot in a piece of wood until I am frightened at it.' He looked steadily, with no fleeting glance. This is also the way of the prophet. 'In the year that king Uzziah died, I saw the Lord seated upon a throne.' It was a time of great crisis, and Isaiah gazed and gazed, and listened and listened, and thus saw and heard. Of Ezekiel we read: 'I was among the captives by the river Chebar, the heavens were opened, and I saw visions of God'. By the river, amongst the captives, in an alien land, deeply stirred in heart and mind, he gazed and gazed — and saw.

Clement of Alexandria said, 'To the mystic all things are double.' So are they also to the poet and prophet. We recall those words of William Blake: 'I question not my corporeal eye any more than I would question a window concerning it; I look through it, not with it.' He sings in his poetry of the same thing:

For double the vision my eyes do see,  
And a double vision is always with me;  
With my inward eye 'tis an Old Man grey,  
With my outward, a thistle across the way.

Both Wordsworth and Blake wrote of 'the inward eye' and all prophets and poets know of it. It is that gift which knows how

To see a world in a grain of sand,  
And a heaven in a wild flower,  
Hold infinity in the palm of your hand,  
And eternity in an hour.

There is nothing little to either the poet or the prophet. The tiniest of things can reveal God — for as Blake says:

He who sees the infinite in all things sees God.

'The Small Celandine' is a theme for a song of Wordsworth; the 'Snowflake' is a theophany for Francis Thompson.

God was my shaper.  
Passing surmisal,  
He hammered, He wrought me,  
From curled silver vapour  
To lust of His mind.

The flower in the crannied nook is fit subject for song, and within it are hidden all the mysteries of life, in it lie hidden the secret of what 'God and man is'. To the poet and the prophet:

All things by immortal power,  
Near or far,  
Hiddenly  
To each other linked are,  
That thou canst not stir a flower  
Without troubling of a star.

The prophet and the poet can both understand the following words of Blake, for they both have the gift of looking at the things which are not seen. 'When the sun rises, do you not see a round disc of fire something like a guinea? Oh no, no, I see an innumerable company of the Heavenly Host crying "Holy, holy, holy, is the Lord Almighty." ' Thus Ezekiel sees not the steely waters of Chebar, but wheels and wings, and heard not its lapping waters, but 'I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of an host' (Ezekiel i. 24). The poet and prophet are poles asunder from 'Peter Bell', who is described in the words:

A primrose by a river's brim  
A yellow primrose was to him —  
And it was nothing more.

Jeremiah has the double vision. He sees an almond tree, and it tells him not only of a delightful play upon words, but also of God watching over him; he sees a seething cauldron with its side open from the north, and it tells him of the boiling over and rushing down from the north of terrible enemies. He goes into the potter's shop and he sees the double meaning in things, not only broken earthenware, but God's power to mend and to restore. Figs bad and good tell him of those who will learn God's will in exile, and of those who will remain in Jerusalem. How perfect is his imagery—'Can the Ethiopian change his skin, or the leopard his spots?' (Jeremiah xiii. 23), 'The stork in the heaven knows her appointed times, and the turtle and the swallow and crane the time of their coming, but my people know not the ordinance of the Lord' (Jeremiah viii. 7). The ox and the ass are objects which furnish the material to Isaiah to show how deep is man's ignorance, and how careless is his consideration.

The ox knoweth his owner,  
And the ass his master's crib,  
But Israel doth not know,  
My people doth not consider.

We note in both prophet and poet the graceful ease with which they use metaphor and simile. They think in pictures. Their message is, to quote Milton's words, 'simple, sensuous, and passionate'.

O reader, had you in your mind  
Such stores as silent thought can bring,  
O gentle reader! you would find  
A tale in everything.

How easily does Amos use common things to illustrate the truth which he is seeking to teach. The basket of summer fruit (and the play of words), the plague of locusts, the plumb-line, the fire which destroyed the great deep. We note that all these visions are preceded by the words: 'Thus the Lord God shewed me — and behold —' Twice we hear the personal touch: 'Amos, what seest thou?' Amos was a lonely shepherd who knew the solitudes about Tekoa. He, as Wordsworth, loved

The silence that is in the starry sky,  
The sleep that is among the lonely hills.

He gazed and gazed, and the familiar became the vehicle and symbol of his prophetic word. The word he uses — 'shewed' — is significant. Thus the Lord God shewed me (caused me to see). In the last resort both prophecy and poetry tell of something given — there is a combination of an absorbing eye and a sensitive spirit, and something breaking in from without. There is, as Wordsworth says:

A leading from above, a something given.

There is both activity and passivity. The emphasis, I think, is on what is done for the prophet rather than what he does.

Nor less I deem that there are powers,  
Which of themselves our minds impress,  
That we can feed this mind of ours  
In a wise passiveness.

Both poet and prophet answer the challenge —

Come forth and bring with you a heart  
That watches and receives.

Both can understand the meaning of the words —

Think you, 'mid all this mighty sum  
Of things for ever speaking,  
That nothing of itself will come,  
But we must still be seeking.

*The Metaphor*

Miss Spurgeon in her most interesting book, *Shakespeare's Imagery*, has shown how Shakespeare revels and finds his home in imagery. She cuts the Gordian knot of the difficulty of distinguishing between metaphor and simile by showing that metaphor is merely a bolder form of simile. We will do the same. In the word 'metaphor' we include 'simile'. Both poet and prophet use metaphor with an amazing facility and adroitness. Even Shakespeare is not more at home in the handling of metaphor. Here is a collection of metaphors from Hosea. How apt, how illustrative they are! 'Ephraim is a cake not turned' (vii. 8). 'Ephraim is like a silly dove, without understanding: they call unto Egypt, they go to Assyria' (vii. 11). 'For Israel hath behaved himself stubbornly like a stubborn heifer' (iv. 16). 'Break up your fallow ground' (x. 12), Hosea says that, because of their sinning more and more, 'therefore they shall be as the morning cloud and as the dew that passeth early away, as the chaff that is driven with the whirlwind out of the threshing floor, and as the smoke out of the chimney' (xiii. 3). In a short passage he uses four metaphors, to describe the passingness of the sinner's life. Each metaphor is homely and familiar, and how effective! For the sinner's tenure is like the morning cloud and dew, as smoke out of the chimney, as chaff driven by the whirlwind. Here are a few more illustrations of the easy naturalness of his message, made so vivid and startling by the use of metaphor: 'Ephraim feedeth on wind, and followeth after the east wind' (xii. 1). 'They are like a deceitful bow' (vii. 16). 'I will be as the dew unto Israel'; 'he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and blossom as the vine: the scent thereof shall be as the wine of Lebanon' (xiv. 5, 7). He piles metaphor upon metaphor to show the terror of the Lord. 'Therefore am I unto them as a lion, as a leopard will I watch by the way. I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart: and then will I devour them like a lion: the wild beast shall tear them.' But this is not his dominant note. We find it in the tender metaphor of God as the Father. How simple and how tender is this passage where Hosea shows God teaching His son to walk, and where He carries Israel as a tired child. 'I taught Ephraim to walk'. 'I took them in my arms, but they knew not that I healed them.' We have illustrated the prophet's use of metaphor from Hosea, but the same might have been done with the prophetic writings of Jeremiah and Isaiah, and almost any of the prophets.

*The Poetic Parable*

Matthew Arnold, in his essay on the translating of Homer, said that the four essentials of Homer were his rapidity, clarity of sentence and idea, and the grand manner. We certainly also find rapidity and the grand manner in the prophetic writings. What can be swifter or more perfect than the parable poem of Nathan (printed by Kittel in poetic form) spoken to David concerning his sin against Uriah? 'There were two men in one city; the one rich and the other poor. The rich man had exceeding many flocks and herds, but the poor man had nothing, save one little ewe lamb, which he had brought up and nourished, and it grew together with him, and with his children. It did eat of his own morsel, and drank of his own cup, and did lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man and he spared to take of his own flock and of his own herd to dress for the wayfaring man that was come to him, but took the poor man's lamb and dressed it for the man that was come to him.' And David's anger was kindled against the man, and he said to Nathan: 'As the Lord liveth the man that has done this is worthy to die. He shall restore the lamb fourfold, because he did this thing, because he had no pity.' And Nathan said to David: 'Thou art the man.' (It is more dramatic in the Hebrew, for it is more rapid (Thou, the man).) There is not a word wasted. There is verve and speed in the story, and a mighty dramatic moment. In the allegory as well as in the poetic parable, the prophets, as the poets, are masters. Isaiah can take place his with Spenser in the allegory. 'Let me sing for my well-beloved a song of my beloved touching his vineyard. My well-beloved had a vineyard in a very fruitful hill', etc.

There is another gift common both to the poet and prophet. It is hard to give a name to it. We refer to the sentence which haunts the memory. Macbeth says of King Duncan: 'After life's fitful fever he sleeps well.' It is an unforgettable sentence. Or take a passage such as —

We are such stuff as dreams are made on;  
And our little life is rounded with a sleep.

Or

To-morrow, and to-morrow, and to-morrow,  
Creeps in this petty pace from day to day.

Or chant Lord Bacon's haunting sayings: 'Men fear death as children fear to go into the dark', 'But above all, believe it, the sweetest canticle is Nunc Dimitis, when a man hath obtained worthy ends and expectations.' There is something unearthly in the lucidity and magic of these passages. The prophets contain many such. Here are a few: 'I desire mercy (leal love) and not sacrifice, and the knowledge of God more than burnt offerings' (Hosea vi. 6), 'For to obey is better than sacrifice and to hearken than the fat of rams' (1 Samuel xix. 22), 'He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' (Micah vi. 6), 'For they sow the wind, and they shall reap the whirlwind' (Hosea viii. 7). For tenderness what can excel —

He shall feed his flock like a shepherd, he shall gather the lambs in his arms, and carry them in his bosom, and shall gently lead those that give suck. (Isaiah xl. 11.)

Wordsworth wrote of Milton —

Thou hadst a voice whose sound was like the sea,  
Pure as the naked heavens, majestic, free.

This also was true of Isaiah (ii): 'Hast thou not known? Hast thou not heard? The everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary. There is no searching of his understanding.' Both prophet and poet are far removed from the *Old Moore's Almanac* — they do not predict in detail, but they both have an uncanny insight into the working of the moral laws. We can compare Amos, and other prophets' certainty of the coming disaster with William Blake's vision of the dire effects of the coming industrialism. For he tells of the 'dark, Satanic mills'. And Wordsworth has the same insight and sings —

The fierce confederate storm  
Of sorrow, barricadoed evermore in cities.

Cf. also

Our life is turned  
Out of her course whenever man is made  
An offering or a sacrifice  
Or implement, a passive thing employed as a brute man.

In another realm, the scientific, we see that Tennyson, writing before the publication of *The Origin of Species*, anticipated Darwin —

Move upward, working out the beast,  
And let the ape and tiger die.

Both prophet and poet, however, forth-tell rather than foretell. Wordsworth in *The Prelude* refers to this kinship of prophet and poet.

That poets, even as prophets, each with each  
Connected in a mighty scheme of truth,  
Have each his own peculiar faculty,  
Heaven's gift, a sense that fits him to perceive  
Objects unseen before.

Of prophet and poet, Francis Thompson's words about Shelley can be rightly used. 'He stood at the very junction-lines of the visible and the invisible, and could shift the points as he willed'. Both prophet and poet are dedicated spirits. Milton said that 'he who would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a poem, that is a confirmation and pattern of the best and honourablest things: not presuming to sing high praises of heroic men or famous cities unless he have in himself the experience and the practice of all that is praiseworthy'. Milton well knew that sanctity and song were truly akin, and said his song was 'not to be inspired by dame memory and her siren daughters, but by devout prayer to that Eternal Spirit who can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he chooses'. The poet ought to be himself a true poem. There is a close kinship between Isaiah and Milton here. This same kinship of poet and prophet is revealed in Wordsworth's words:

## THE BELIEF IN THE HOLY SPIRIT

Compassed round by mountain solitudes,  
Within whose solemn temples I received  
My earliest visitations.

Isaiah, Milton, Wordsworth, are fellow worshippers in the Temple, and for each there is the divine fire and the heart's dedication. The prophet and the poet are indeed dedicated spirits. Both can rightly use Wordsworth's words:

I made no vows, but vows  
Were then made for me — bond unknown to me  
Was given, that I should be, else sinning greatly,  
A dedicated spirit.

And both respond to the divine visitation with the words: 'Here am I, send me.'

W. BARDSLEY BRASH

## THE BELIEF IN THE HOLY SPIRIT

DOROTHY SAYERS, who has left the colourful gardens of detective fiction (temporarily we hope) for the more arid fields of theology, is of the opinion that the obscurity of the doctrine of the Trinity has been greatly exaggerated. She is thinking of God neither as force, nor as a mathematician, nor as spirit merely, but of God as Artist. Thinking naturally enough in terms of her own art she finds in every artistic creation (1) the Creative Idea, (2) Creative Energy, and (3) Creative Power. We may be held up by the distinction between Creative Energy and Creative Power, but her exposition helps us through. In writing a book you begin with an idea which at first is in your head merely. It has a timeless and immaterial existence until you put it down on paper. This demands energy. If your idea is to be expressed in time in the form of a printed book, sweat and passion will be needed to achieve this incarnation of the Word. So far so good; we can follow the analogy without difficulty. First you have the Creative Idea, then the Creative Energy in which the word becomes flesh. What is the third process which completes the artistic creation? The artist apparently must have an audience. The author of a book must have readers. He will never be satisfied until he has discovered what reactions follow the publication of his word. That is to say he must read the critical reviews. Even the dullest preacher could not go on for ever preaching to a vacuum. Dorothy Sayers calls this reaction Creative Power. By it the reader perceives the book. It is that which flows back to the writer from his own activity. Or as she had expressed it before in *The Zeal of Thy House*: 'Third, there is the Creative Power, the meaning of the work and its response in the lively soul: and this is the image of the indwelling Spirit.'

This may sound rather fanciful, but other theologians before Dorothy Sayers have made similar attempts to explain what the Christian means when he says that God exists eternally unsullied by the temporal activities of man and his world and yet God teaches man and can only do so through man. The chief problem of philosophy is the relation of the temporal to the eternal or the

<sup>1</sup> Lecture given at Bristol University.

particular to the universal. Therefore the eternal entered time in one perfect life in Nazareth and man saw the glory of God in the face of Jesus. This revelation is incomplete and unfinished unless it awakens echoes in multitudes of human lives. The Son of God is perfected in bringing many sons into glory. This manifestation of the Life of God in the soul of man is the revelation of the Holy Spirit. It is Creative Power returning to the Creator. The circle is completed. God goes out to man in revelation in the Divine Word; He returns to Himself through the experience of men. The Incarnation is completed in a spirit-filled community — when Man finds his true self in God. This social conception of the Deity as moving out to Man in Revelation and returning back through Man to Himself in adoration makes it possible for us to believe that God is Love. A stark view of God as Timeless and Transcendent hardly allows this. Deism is far less rich in suggestiveness and creative power than the doctrine of the Trinity, difficult though that doctrine admittedly is.

It is the word *person* that creates most of the difficulties for English-speaking people. With our very matter-of-fact mind we say if God is one he is not three, and if He is three He is not one. Our word *person* is no satisfactory translation of the Latin *persona*. We naturally think of three separate personalities; it would help us more if we thought of different characters in a drama. The truth is, however, that you are in danger of stepping on a heresy whichever way you move. The thought forms of the fourth century in Asia Minor are not fitted to express the twentieth-century British appreciation of these truths. Let us make it perfectly clear that the Christian is a monotheist. He believes in one God and not three Gods. His view of God has been wonderfully enriched by his discovery of the way in which the Eternal comes home to the commonplace life of man. Men see the perfect life and say 'That is what I mean by God'. Jesus is a portrait of the invisible God. The portrait, alas, belonged only to a certain country at a certain time in the past. When the companions of Jesus lost the portrait they discovered a new power in their lives and they were sure that Jesus was alive — and alive in them. It was the spirit of Jesus that guided them, carried them along like a wind, blazed up in their hearts like a fire. That is the meaning of Pentecost. 'This Jesus by the right hand of God exalted hath poured forth this' — this being the gift of the Holy Spirit. God in action in the lives of men. The Eternal God, the God who spoke the perfect Word in Jesus and the God operative in the lives of the disciples was the same, but the Christians discovered God to be personal in Jesus and that personal expression lived on in the power of the Spirit. It is this which makes the difference between the Jewish and the Christian view of the Spirit of God. Was there no Holy Spirit before Pentecost? Read the Old Testament and you find it full of the Spirit of God. In the second verse in the Bible at the Creation the Spirit of God moved upon the face of the waters. The Spirit inspires good craftsmanship, endows man with powers that lift him above himself, conveys the will of God to man, inspires the prophets with moral insight and touches their lips with eloquent and moving speech.

Primitive religions conceive of God as a magnified man. The Old Testament is not free from this primitive view — so we have the picture of God walking among the trees of the garden of Eden looking for Adam and Eve in the cool of the day. And of God coming down to see how the building of the tower of Babel

progressed. Soon this childlike view of the Almighty is discarded and man only approaches God through intermediaries. The children of Israel may hear the sound of words at Sinai, but Moses has to interpret the great voices. Later, angels become the messengers of God to man. Then God speaks to the mind and heart of the prophets by the inner voice. They have discovered that God is spirit and only speaks to the spirit of man by his Spirit. God is unseen and God has a Spirit: so far the Old Testament takes us.

What is this Spirit, this wind or breath into which your original deity, who was so much at home in the garden of Eden, has now been changed? The word and the idea occur in many different languages. A power that may be violent in its effects and yet an unseen power like the wind. You see the clouds driven along the skies, you see the leaves scattered across the fields, but you cannot see what is driving them. It is the wind — unseen and mysterious to pre-scientific man. 'Thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth.' Then there was the breath of life that came and went so mysteriously. If the breath that was in man's nostrils disappeared, life disappeared too. Strange beliefs gathered round the mystery of the dead body. Where and what was the breath which up to the moment of death had animated the man? That unseen breath was the spirit of the man, that informed his mind, his heart and the whole of his life. This unseen element within the man was akin to the wind that drove its chariots in the sky or brought order out of chaos at the Creation. So the fellowship between God and man was possible through the spirit that made them one.

Jesus in the records of the first three Gospels used the expression Holy Spirit but seldom. He Himself was led by the Spirit. He received the Spirit beyond measure. Therein he differed from all the prophets to whom a measure of inspiration of the same Spirit was given. To Him there were no limits in the gift of the Spirit. May we not say that the Spirit achieved personality in Jesus? Henceforth the Spirit of God came to man instinct with the personality of Jesus. As Canon Streeter said in an essay which closes the volume on the Spirit which he edited: 'If Christ is the portrait of the invisible God he is the portrait of the Spirit also. "He that hath seen Me hath seen the Father." If so, it must be no less true to say "He that hath seen Me hath seen the Holy Ghost".'

I said just now that it was dangerous to move too freely in this discussion lest you step on a heresy. Canon Streeter was not talking heresy when he said, 'He that hath seen Jesus hath seen the Holy Ghost', but a friend of mine is definitely heretical when he declares that Christianity has no need of the Holy Spirit, since it believes in a risen Christ who is the companion of man. St. Paul's favourite expression was 'in Christ'. He uses it more than one hundred times in his letters. All his life, after his experience on the Damascus highway, was lived in Christ. So that he came to say in the end, 'To me to live is Christ.' Where was the need for any Holy Spirit? Christ was the atmosphere of his life and also the power that impelled him, the source of his inspiration. 'Christ in you the hope of glory.' This heretical friend declares that the doctrine of the Holy Ghost is an afterthought. Even in the *Te Deum* after the great swelling words of adoration and praise to God the Father and to Christ the King of Glory, the Everlasting Son of the Father, we have one poor sentence thrown in conventionally, 'Also the Holy Ghost the Comforter'. Others have shown more

correctly that the sense of the personal God alive and in action in human experience is the most important note in Christian doctrine. It is the word of power and of hope. It may be difficult to distinguish between the gift of the Holy Spirit and the life in Christ, but did not Paul himself say, 'The Lord is the Spirit'? They are identical. When the rulers of the Jews were alarmed at the boldness of Peter and John and wondered where this new power in common man came from 'they took knowledge of them that they had been with Jesus'. Their own explanation of this new accession of power that had come to them was that they had received the gift of the Spirit. In the fourth Gospel, in his last talks with his disciples in the Upper Room Jesus is represented as promising them that when he was taken from them, they would not be left orphans — a strange expression. They were a set of ordinary men to begin with — what likelihood was there that the world would have heard any more about them when they scattered to their homes after Jesus was crucified if some overwhelming and inspiring Power had not taken possession of them? 'I go a-fishing', said Peter, for example. This business is over and I am but a fisherman after all. It was exciting while it lasted, now I am an orphan. But Jesus said: 'If I go not away the Comforter will not come unto you; but if I go I will send him unto you.' Again — a strange word, Comforter. In Greek it is Paraclete, called to the side of. If you put it directly into Latin it becomes Advocate. The Revisers of the New Testament were so troubled by it they put Comforter in the text and in the margin an Advocate, or Helper, Greek Paraclete.

What or who is an Advocate? An Advocate is a special variety of lawyer, generally a barrister. He is the person we engage to represent us in court and to plead our case. So the Holy Spirit is a barrister. He is not *our* lawyer, for 'we have an Advocate with the Father, even Jesus Christ the righteous'. He is the Advocate of Jesus. He took the place of the ascended Lord with the first disciples. He represented Jesus to them and His work continues to this day. He forever takes of the things of Christ and reveals them unto us. He it is who guides us into all the truth.

Up to this point my discussion of the Christian doctrine of the Holy Spirit has, of necessity, been concerned chiefly with the Bible. A person who has not studied the Bible carefully and has been even less interested in the formulation of doctrine in the Early Church may well be forgiven if he finds his physics and chemistry and even his mathematics more to his taste. Chesterton once made a sarcastic remark about 'the authority which obviously attaches to the views of an electrical engineer' on the existence of God or the immortality of the soul. I disagree with both the remark and the attitude it represents. The element of truth in it is that presumably we know more about a subject we have studied than about one we have never stood up to for five consecutive minutes. Where Chesterton goes astray is in the fact that we are not all called to be electrical engineers, but we are all challenged by the assertion that we are children of God and have immortal souls. Religion is not a hobby for a few select pious souls, it is the concern of everyone. It concerns every man, it challenges every man, it disturbs every man, and every man must give some answer to its claims. Are we necessarily tied to the views of Biblical scholars when we discuss this doctrine? Let us turn from the Bible and theology to the fields of history and psychology.

## THE BELIEF IN THE HOLY SPIRIT

This belief in the Spirit of God — the God within the soul of man — is not peculiar to Christianity. It is found in many religions. A discussion of the meaning of inspiration would take us all over the world and through all the known centuries of human history. Let us go for an example to one of the best-known illustrations outside the Christian sphere. Socrates was condemned to death by his fellow-citizens at Athens in the year 399 B.C. The charges against him were that he had corrupted the young men, that he was guilty of irreligion in bringing strange gods into the city. The strange god appears to have been the 'divine sign' or 'voice' which prevented Socrates from some action which would be detrimental to him. There has been much discussion as to whether this was a special revelation from God or something like conscience and the product of long experience. What is certain is that in his great *Apologia* he is very sure of himself in talking to his judges because he is very sure of God. God is more to be obeyed than any human law-court. He has been commissioned by God to act as a stimulus to the State as a gadfly fastens itself on a sluggish horse and keeps it awake. Duty to God dominates everywhere and what God could he obey other than that inner voice? A. E. Taylor says of him: 'He is the one absolutely consistent "conscientious objector" of history, because, unlike most such "objectors", he respects the conscience of τὸ κοινόν as well as his own.'

'Men of Athens', he said, 'I should be guilty of a crime indeed, if . . . through fear of death or anything else whatever, I should desert the post to which I am assigned by God; for God ordains that I should follow after wisdom and examine myself and others.' This is not the same as the New Testament doctrine of the Holy Spirit, but surely when Jesus promised the gift of an Advocate to the disciples 'who shall guide you into all the truth' he was talking in language that Socrates would have understood. The witness of other religions and the long record in human experience of a belief in the guidance and inspiration of God give impressive support to the reasonableness of the Christian doctrine of the Spirit. What is imperfect and incoherent elsewhere finds fulfilment and coherence in the New Testament.

Or, to take another very familiar illustration from our own poet in his lines on Tintern Abbey:<sup>1</sup>

I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky and in the mind of man:  
A motion and a spirit that impels  
All thinking things, all objects of all thought,  
And rolls through all things.

Here again we have a witness who is not speaking of the Holy Spirit, but when he says 'I have felt . . . a spirit' he provides the basis on which the Christian doctrine of the Holy Spirit may be built up.

Psychology, too, may give us some help as we try to understand the working

<sup>1</sup> Wordsworth.

of the Spirit of God in the spirit of man. Interest was first aroused in this approach a generation ago by the publication of *The Varieties of Religious Experience*, by William James. This was a fascinating record of every kind of conversion, sudden and otherwise; and an attempt at explanation. A converted man who is sure of the fact that he has been turned from darkness to light and can say 'Once I was blind and now I see' is also sure that this marvellous change has been brought about by the Spirit of God. The psychologist who comes along and explains the process to him by telling him that some uprush from his subliminal consciousness has taken possession of his normal consciousness and therefore created within him a new sense of power is really in danger of explaining it all away. Psychologists who have dealt with the phenomena of religious experience and religious revivals have been sharply divided into believers and non-believers. It is not their psychological method which makes them believe or disbelieve in the power of God. If they are believers they find God in the subliminal self; if they are unbelievers God is not there. We shall not get a definite and final answer to our inquiries about the methods of God's workings in the soul of man from the psychologists; but they may awaken our interest and help us to demonstrate that our own convictions are reasonable. In Streeter's volume on the Spirit the psychologist is Dr. Hadfield — Captain Hadfield as he was then. He had seen much experience in a neurological hospital near Oxford during and after the last war. He writes on the psychology of power and quotes many cases of amazing revelations of unsuspected sources of power in individuals under the spell of great instinctive emotions. Some of them are quite amusing, as in the case of the boy who, when he was pursued by an infuriated animal, cleared a high fence which he could never afterwards jump when he became a man, in spite of continuous athletic training. There are great reserves of power in all of us which the emergency will bring out. Of old, men would have explained them as the possession of good or evil powers. In the case of Samson they said, 'The Spirit of the Lord came mightily upon him.' Dr. Hadfield thinks that psychology may help in the reconciliation of science and religion by a reinterpretation of the fundamental beliefs of Christianity so that they seem reasonable to the modern man. If you can say this is the method of God's working. He does not come to you as some mysterious external force and violate the laws of nature by changing your personality — on the contrary, He is working along the lines of the observed release of latent power and man himself may be a partaker of the Divine nature. The spirit of man is akin to the Spirit of God, for man was created in the image and likeness of God. The Divine power within him lifts him to a higher level of thought and feeling and possible activity; so that he breathes a new atmosphere and leads a new life because his spirit has discovered itself in the Divine Spirit. There is no loss of personality but an enhancement of it. The old things have passed away — but they are not annihilated — they have become new. The hot temper and narrow fanaticism of Saul the Pharisee becomes the zeal and enthusiasm of Paul the Apostle. The characteristics of his personality remain but all has been lifted to a higher plane so that he could say that:

Every virtue I possess and every victory won  
 And every thought of holiness  
 Are Thine alone.

He meant that when he said 'To me to live is Christ.' It was not that he had lost his personality in another one. Neither was there any question of a divided personality — a Jekyll and Hyde business. On the contrary, the restless and combative impulses that had torn his soul asunder had found a perfect balance. For the first time he had become a completely unified personality. He was no longer beating the air like a boxer whose sight was a little damaged. Still less was he crying out: 'O wretched man that I am — the good that I would, I do not, and the evil that I would not, that I do — who shall deliver me from the body of this death?' He had found the answer. 'I thank God through Jesus Christ.' He had received the gift of the Spirit. It seemed as though at last he were doing the work that God intended for him from the beginning of the world. Instead of losing himself he had found himself. That was what the gift of the Spirit meant — the discovery of the real self in God — so that all his powers were working in harmony at their best. What happened at Pentecost to the first group of disciples was not that God had changed in any way by the revelation of a new power to men. All the change was in the disciples. The barriers that kept God out of their lives were down and all the hidden reserves of goodness, wisdom and spiritual energy of which they were capable were called out. The whole fellowship was changed. It was in the community that they realized their power. 'The immediate effect of Pentecost was a vast increase of marching power and a new spring of joy' (Rufus Jones). It was so striking that men like Simon Magus were willing to pay money down to join the community and receive the Holy Ghost. 'A spirit-filled community.'

'Yes, I can see that,' you say. 'It is clearly there in the New Testament and the story of great revivals of religion. But where is that spirit-filled community now? What has happened to the Christian Church? What is it waiting for? It has the very message for which the world is dying. The word of truth in a world of lies, the word of love in a world of hate, the word of faith in eternal goodness in a world where faith seems to have run to fanatical belief in some kind of devil worship. Why are the churches so feeble and why am I so feeble as a professing Christian? Why do the professional representatives of Christianity not impress me with the fact that they are overflowing with the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord?' My answer to that is I do not know. Jesus said to Nicodemus, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.' Perhaps it is our feeling of mystery at the strange ebbings and flowings of the tides of the Spirit that makes the prayer 'Take not Thy Holy Spirit from us' the most moving petition in the Prayer Book. Can it be that God will not hear that broken-hearted cry? Then is our poor human nature sunk indeed.

Unless above himself he can erect himself  
How poor a thing is man.

A. W. HARRISON

## THE REVOLT AGAINST SECTARIANISM<sup>1</sup>

THE Rev. James Mackay has recently summed up the popular revolt of the moment against Sectarianism in a striking article entitled 'The Churches Must Unite or Abdicate'. The article appeared in a popular daily paper, which would seem to indicate that the question had a wider public than the members of the various Churches, or the relatively small group who subscribe to the confessedly religious journals. This writer's main thesis was that the Church's present division into various denominations seemed no longer justified, but gave the misleading impression that the main point at issue was the validity of the 'Orders' of the various 'Free Church Ministers' as seen through the eyes of the Anglican body. He pointed out that it was perfectly futile for the Churches to regard Dr. Temple's plan for a 'United and Federated Europe' as anything but the useless dream of an idealist until the various factions of the Church had swept away the barriers which divide them and had found a focal point of union'. The writer seemed like the small boy who got the right answer to a problem, although the remainder of his calculations were all wrong.

It is now freely admitted by the leaders of all denominations that the finest and surest gesture the Churches could make to a divided, distraught and bewildered world would be to show them a glorious example of unity. But it still remains a fact that the dividing rivers from which Sectarianism originated and which still clamour for our varying loyalties are much more important than the exact significance of the Priest in the life of the Church. In point of fact, it is very much open to question whether in the whole history of Sectarianism there has ever existed a greater sympathy or a wider understanding between the ministers of all bodies. Can you imagine an Anglican Bishop fifty years ago penning these words, which appear in Bishop Hensley Henson's new book on *The Church of England*? 'At the present time the ordained ministers of the Free Churches are not inferior, socially or intellectually, to the Anglican clergy. . . . Free Churchmen hold, with great distinction, theological chairs in the English Universities, and contribute their full share to the national output of critical and theological literature.' And the spirit of affectionate tolerance which characterizes this utterance is true of the whole Protestant ministry. So far as the clergy are concerned it would be no very difficult task to create a 'Federal' Union based on principles to which all would freely subscribe. But that in itself is no reason whatever for abandoning the idea of denominationalism. Sectarianism must go to-day, not because there is a public outcry for it, nor because the ecclesiastics of all sects now look more favourably upon each other, but because the grounds on which denominationalism was built, the ideals for which our fathers suffered and died, have either disappeared or have won the loyalty of all sects. There was a time when the Church, in division, bore a definite, distinctive witness, but that time is past. It is now time for the Church to re-unite and reconstitute itself as the Universal Holy Catholic Church in order to bear testimony of Christ's way to mankind in this modern world.

It would appear that in their eagerness to exploit the future the members of all Churches have forgotten the past; have forgotten the initial inspiration

<sup>1</sup> We hope to publish an article by the Rev. James Mackay on this subject in our October issue.

which led their fathers to leave the Church of their birth and to go out, not knowing whither. Before this question of re-union is really ventilated, it would be well to rediscover how our present diversity, our different branches of the Body of Christ came into being. How did the pioneers of the 'Free Churches' explain their defection first from Rome and then from the Anglican Church? What was it to which they refused to conform; from what principles did they demand their freedom? What was the inner core of their faith, the spiritual impulse which caused the early Puritans, and later the Wesleyans, to abandon the National Church?

Luther left the Church of Rome eventually, not because as an individual he was morally and spiritually better than his fellow monks, but because for him the Roman Church had ceased to be 'Holy'. John Robinson and the other pioneers of the Congregational Church left the Church of England because a Church could not express the mind of Christ when she herself had ceased to be 'Holy'. The faith with which John Wesley swept the country and which led his comrades to establish a Church witnessing distinctly from the National Church was a burning desire that men should recognize the 'Holiness of the Church of God'. It was realized by these 'Fathers in the Faith' that such 'Holiness' must be manifested not only in the high devotion of its worship, and not only in its tireless production of obvious saints, but in a definite sense of separation from the world. Our forefathers left the Church of England because that institution, in identifying itself so closely with the State and with the policy of governments, had become a branch of the world's body. In their eyes the National Church had laid its major emphasis on the word 'National' and in so doing had ceased to be a Church. They were neither Nonconformists nor Dissenters, but 'Free Churchmen', men who wanted freedom to worship together to find the true 'Holiness of God'. Wherever and whenever they were conscious of this 'Holiness' they knew they had created a Church.

This is the feature which emerges as we study the history of the various separation movements. The necessity for maintaining a distinct line between the Church and the world was the main inspiration of the Puritan revolt in the seventeenth century, and its great ideal was to construct a visible Church which should consist only of saints in the New Testament sense; that is to say, of those who had been baptized in 'Holiness', those who had experienced a re-birth of the spirit. Their burning desire was to rediscover the ideal of the early Church, a body whose membership roll contained only the names of those who had been converted into the spirit of Christ's life, who had received the gift of the Holy Ghost. It was made to contradict the idea inherent in the National Church of the time, that the Church is simply the nation in its religious or ecclesiastical aspect and in bold defiance of the Catholic idea that the Church consists of all the baptized. It was found to be impossible to adjust the ideal of the then Anglican Church to this demand, and the Separatist movement, as the only way of realizing the Puritan ideal, arose on this soil.

In the early days the chief distinction between the Free Churches and the Anglican Church lay in the differing conception of membership. In the main the 'Separatist' bodies maintained with varying rigidness the doctrine of the 'Priesthood' of 'All Believers', while the Oxford Movement, which marked the rise of a new spiritual impulse in the Church of England, tended more and more

to emphasize the gulf dividing the laity from the clergy. In the National Church, all living within the parish came technically under the spiritual jurisdiction of the vicar, while all who had been baptized claimed membership, or were claimed as members, of the Church. The Free Churches evolved an elaborate series of tests, intended to ensure that only those who had experienced the redemptive power of Christ in their own lives should be members of the Church. Emphasis was laid on an experience rather than on the general acquiescence to a group of doctrines. In the days of our forefathers membership of a Church was synonymous of averred membership of the Kingdom of God.

The question which meets us to-day still centres round this question of membership. Has the distinction been maintained or have the questions used and answers expected by Free Church ministers been as stereotyped as the submission to rite or submission to a creed demanded by the clergy? The new interest in Religious Psychology has brought to the fore the vital problem as to whether it is possible by questioning, however skilful, to decide whether or not an individual has been through any redemptive experience. The tremendous emphasis now laid on the 'unconscious' has made the task of evaluating individual religious experience one of such supreme difficulty that even experts refuse to pronounce any ultimate judgements. Nowadays such judgement as is passed by a group of elders or a Church meeting is usually based on the candidate's character and life, rather than because he has given any verbal evidence of his experience of conversion. Actually in most Churches the standard now required of those who seek membership is that of respectability.

This general tendency has surely lowered the significance of this great ideal which once separated us from the Catholic Churches. The most enthusiastic Baptist, Methodist, Congregationalist, or Presbyterian would hardly dare to maintain that his Church was holier than the others, that it had produced men and women capable of more real saintliness. Apart from the fact that he would fear the charge of Pharisaism (a horrible charge to a Free Churchman based on our complete misinterpretation of a spiritual discipline out of which the Pharisees' failings shone all the more clearly) — the statement would, he knows, be completely inaccurate. Yet the attainment of a higher stage of holiness which provided the initial impulse for our separation is the only logical justification for its maintenance.

Does Mr. Mackay mean that for the sake of unity we should accept a lower denominator than that on which our Churches arose and have been maintained? His article truly reflects the feeling of vast numbers inside the Church at the moment; but it even more effectually mirrors the attitude of the outsider to our denominationalism. The world outside has no patience whatever with our Sectarianism; in point of fact, it can see little real difference between the different denominations. Furthermore, it resents our claim to 'Holiness', because it can see no difference between the character and attitude of Church people and those who are outside. It cannot understand the acrimony which even the most understanding of Anglican scholars still display towards the 'Free Churches', and the Bishop of Durham's generosity in recognizing the piety and zeal and missionary enterprise of his 'Free Church Brethren' is annulled by the childish petulance of his remarks about 'the crudity of their distinctive beliefs and the repulsiveness of their Corybantic methods'.

Thus when the 'man in the street' is asked to join 'THE Church' he quite rightly asks, 'Which Church?'. It is wasting breath to make any authoritative claim either on the grounds of 'Apostolic Succession' or on the basis of the belief that a particular Church most nearly represents the life of the Apostolic Body. In the last resort, this impartial but indefinable judge 'the outsider' judges us not by our history, nor by our statement of doctrines, but by our practical decisions. The creeds and systems may differ, but in this world-crisis the Churches are all alike; all of them seem to have come into a great fog with no light to lighten their darkness and no compass to take them into broad daylight again. The non-Churchman jibes to-day at our multitudinous sects, not because of our internal divisions, but because of our common fundamental delusion that there exists any difference between us and the world.

The Churches have a great deal to learn from this criticism. The world is divided into nations each preaching a militant exclusiveness, each jealously watching the fortunes of her neighbours. Change the word 'Nation' into 'Denomination' and you have a rough sketch of the Church. Thus it must be as obvious to those on the field of play as it is to the spectator that the Church can give little help to the mighty tasks of rebuilding international and social relationships when it has not solved these problems for itself. One obvious fact is realized and accepted, viz. that the great divisions of Catholic and Protestant communities are commensurate with national groupings. Thus Spain and Italy, and to a lesser extent France, are Roman Catholic, while England, Norway, and Holland are Protestant countries. This international aspect is realized and admitted. What is realized but not generally admitted is that in this country there is a much more subtle distinction within Protestantism itself. Close observation speedily reveals that in England denominational grades can very often be identified with social grades. Do not Free Church minister repeatedly reveal a tendency on the part of wealthier members to send their sons to Anglican Schools and to have them brought up within the tradition of the 'State Church', and eventually for whole families to become members of the Church of England on the basis of pure snobbishness? Can the outsider taking cognizance of these facts, be blamed for suggesting that the Church should bring her own social life more nearly in line with the 'Common Brotherhood' she preaches, before she starts experimenting in the complex social life outside?

What is the actual situation which has forced upon the Church a recognition of its impotence whilst it remains composed of disintegrated units? The horrors the cruelty, the devastation which Nazi Germany and Japan have perpetrated during these last three years on innocent and inoffensive peoples make a most appalling record of the depths to which non-Christian civilizations can sink. They have brought every fiendish device of science and imaginative propaganda to bear on the useless slaughter of human life. Nothing apparently is too mean, too brutal, for them if they can only achieve their own ambitions. That such things can happen at this stage of the world's history, in this so-called age of enlightened Christian teaching, has come as a shock to all thoughtful people and it has dealt a shattering blow to the complacency with which we were accustomed to regard the machinery regulating our Christian life. Europe is rapidly dividing itself into two great sections, those who are prepared to support

any barbarity for personal gain, and those who insist that justice and righteousness are the pillars of a nation's strength.

Doubtless the complete success with which France and Britain have used their Economic and Political life, in their passionate desire to uphold the Christian ideal in International life, has called forth this demand for an alliance of the Churches. The experience of September 1939 has already taught us that no Institution can be expected to act as a great united whole if in more peaceful times it has been smashed into broken and only imperfectly related fragments. How can such a Church speak with one voice or express her mind adequately in a time of national disintegration and peril?

What is the solution? How can the Churches find a focal point of union? Mr. Mackay's personal willingness to accept ordination by a Bishop (a willingness shared by most Free Church Ministers, if such a step would provide a *real* basis for union), would at best give only a temporary and superficial solution. In their heart of hearts the ministers and members of the Free Churches would feel they had acquiesced in a useless and quite unauthoritative rite, and the Anglicans would regard as suspect 'Orders' conferred because of a verbal agreement without convincing evidence of a drastic change of view. Time is pressing, and to find unity on the questions of the Sacraments and Christ's Orders would be a long and laborious task; would be to follow a will-o'-the-wisp; to seek to undo the work and tradition of centuries with one sweeping blow. Such a road will only lead us into a religious swamp and exalt the counter-attraction of the world, which gleams with light ready to welcome all comers, whatever the creed or belief. It will only exalt the tolerance of unbelievers and the indifferent at the expense of our religious faith.

In the past such real unity as has been achieved by the Churches has been along such specific lines as social reconstruction, observance of the Lord's Day and Temperance, where the members of the various sects met on common ground. Could they not discover such a specific line in the universal desire for a speedy, just, and permanent peace and in the equally common desire for the creation of these conditions which would safeguard such a peace? Such a proposal would not only have the practical effect of giving expression to our distinctive Christian witness at this time, but its influence would extend far beyond the time of war. Of course, such 'Federation' for a specific purpose cannot satisfy any true or final ideal of Church Unity, but experience of fellowship in other lesser issues than this has brought us increasing knowledge of, and therefore increasing respect for, one another. Such a move would in time undoubtedly create a desire that we might come to an agreement in things which are of lasting importance and at last be able to worship together the 'One Lord' whom at present we worship apart.

This line of approach is much less spectacular than the plan which Mr. Mackay apparently has in mind, and it requires much more real patience. Its obvious slowness may not at once win popular support, but it is possible, if embarked upon at the moment, the war would speed up the process, both by intensifying the desire and quickening the rate of progress. When all is said and done, in regard to the deepest ditches which divide us, capitulation of all bodies to one is not enough — we must find reconciliation. If all of us exercised such a 'Ministry of Reconciliation', we should speedily realize that the great distinctive

truths for which each denomination stands ought to be fused together in 'One Church', where the riches of experience would be gained for all and a real comprehensive Catholicism be the mark of the Church.

It may be that the war will quicken the recognition that this is the only real remedy for the discerned evils of Sectarianism, and will generate some great movements that will fling down the barriers. But it ought to be recognized that nothing but a passionate ideal for a Church, in which all vital differences have been resolved and all the contributing parts have been given full representation, will provide either the inspiration and the true basis for re-union. One could wish that there were more signs of this recognition and desire. Even the war has not shaken us out of our complacency with denominationalism; we are alarmed just now because this disintegration in time of war so obviously makes for inefficiency. The Evacuation revealed the essential weakness of the much vaunted 'Independent' tradition of the Baptist and Congregational bodies.

Only by 'Union' can the Church stand for something distinct and have a mind of her own; and hence only in unity can the Church win the confidence and loyalty of the great outside public. When the sects cease to advance credal tests or the test of experience (which can become quite as stereotyped as dogmas) and let it be understood that the Church was created by a certain experience and stands for a definite attitude towards life, the tragic drift of youth from our influence will be brought to a halt. Such a Church will indeed be 'Holy', i.e. separated from the world by the power to keep burning in the hearts of her members a fire which will purge all the baser elements of life and send them along the common everyday with 'Apostolic' idealism blazing in their hearts. This may mean the abandoning of creeds and experiential evidence as tests, but it also means expressing them as great historic affirmations which will guide her thoughts and express her faith on matters once challenged.

When, and only when, the Church is 'One' will she truly be 'Holy'. Only when she is 'Holy' will a true democratic spirit prevail in her government and will she select as leaders only those who are fit to lead. At present great leaders are lost to humanity because leadership within the Church is so often repressed and discouraged. We shall have the courage to choose the real saints, the true pastors, as leaders, instead of the safe men. When adventurous souls are chosen as leaders, they will feel such a weight of support behind them that they will not become timid and cautious. This festering sore of Church life will be healed and the trend towards unity will be accelerated when each and every sect concerns herself with the manufacture of true saints and prophets, men who live and act in the image of Christ, and learns to honour them. Then, and then only, will the Church take her rightful place as the leader and moulder and not follower of contemporary morality and thought. Leaders in spiritual things must lead by reason of their power and character and the superior consistency of their life. We must grow a Church democracy that understands that no leadership is acceptable unless it continues the Church's historical development and is itself manifestly led by Christ.

As we all approximate more and more nearly to Christ, as each denomination becomes more and more like the fellowship He knew with His disciples, as each Church seeks again and again to find the true spirit of holiness, the barriers which divide us will be forgotten in a common enthusiasm to break down the

walls of prejudice and selfishness which separate us all from the Cross. In the Garden of His Sacrifice we shall worship the One Lord, the One Mediator between God and man, and in unity of love we shall give Him back His Church.

N. J. MCLELLAN

### THE POETRY OF EDMUND WALLER

THE Vicar of Bray would doubtless have made a good defence of his conduct had he been questioned. He could have argued that he consistently placed first things first. His duty was to an unchanging God and to his parishioners whose needs were just as great under one political system as another. The trumpery political changes of this world were not allowed to interfere with things of real importance. Unfortunately, his conduct is open to misunderstanding.

Edmund Waller might have argued in much the same manner that he attempted to follow a *via media* in politics in the seventeenth century, and that much of the praise for the founders of English liberty belonged to men like himself who tried to make the best of each situation as it arose. Were every man of intelligence to allow himself to be martyred for his cause, the world would simply be ruled by fools and extremists. His biographers have found some difficulty in accepting this view, and have always been tempted to make ironic comments on one who could rhapsodize equally well on the merits of Charles I, Cromwell, Charles II, and James II, and most of the members of their families.

Born in 1606, of a mother who was sister to John Hampden, and a father who died early leaving him a large fortune, he was educated at Eton and Cambridge. Before the age of eighteen he was representing Amersham in Parliament, where except for short intervals he continued to sit for the next sixty years. In the early years of the reign of Charles I he was on the popular side and took part in the opposition to ship-money. He later tried with some success to steer a middle course, and on the outbreak of war sent Charles a thousand guineas and was nevertheless chosen as a Parliamentary representative to treat with the king after the battle of Edgehill. At this meeting, when Waller was presented last, the king paid him the famous and facile compliment: 'Though last, you are not the lowest nor the least in my favour.' An early and doubtful story attributes to these words Waller's definite action for the Royalist cause. He joined or formed some kind of conspiracy for a fresh Royalist rising. It was suddenly betrayed or discovered and Waller and most of the ringleaders arrested. Clarendon says: 'Waller was so confounded with fear, that he confessed whatever he had said, heard, thought, or seen; all that he knew of himself, and all that he suspected of others, without concealing any person of what degree or quality soever, or any discourse that he had ever upon any occasion entertained with them.' He feigned himself so ill with remorse of conscience that his trial was put off that 'he might recover his understanding'. In the interval, says an unsympathetic biographer, he 'employed the time in petitioning, flattering, bribing, confessing, beseeching and in the exercise of every other art by which a mean, cowardly spirit seeks to evade death'. At his trial he 'confessed and lamented, and submitted and implored', was found

guilty, but on payment of a fine of ten thousand pounds was permitted 'to recollect himself in another country'.

He spent his exile in France entertaining lavishly and associating with Hobbes and Evelyn. In 1651 he secured a pardon, returned to England, and was friendly with Cromwell, who made him a commissioner for trade in 1655. Possibly his best poem is 'A Panegyric to My Lord Protector', but this did not prevent him from writing a 'Congratulation to the King, upon His Majesty's Happy Return'. It is said that when the king told him that this was generally considered inferior to the 'Panegyric' on Cromwell, he tactfully replied: 'Poets, Sir, succeed better in fiction than in truth.'

Returning to Parliament he quickly became famous for his wit and brilliant speaking, virtues which also made him a social success despite his 'obstinate sobriety'. Dr. Johnson says: 'Though he drank water, he was enabled by his fertility of mind to heighten the mirth of bacchanalian assemblies; and Mr. Saville said that "no man in England should keep him company without drinking but Ned Waller".'

When he was eighty-two he bought a small estate near his native place in Coleshill so that 'he could die like the stag where he was roused'. However, he was taken ill before he could go there, and died quietly in October, 1687.

He had married twice, and it was when he was a widower of twenty-five that he courted the Lady Dorothy Sidney whom he celebrated in his poetry as Sacharissa. 'The name,' says Johnson, 'is derived from the Latin appellation of SUGAR, and implies, if it means anything, a spiritless mildness and dull good nature, such as excites rather tenderness and esteem, and such as, though always treated with kindness, is never honoured or admired.'

In the poetry of Waller, however, Sacharissa is accredited with every possible charm. All nature delights to give her soft winds and cool shade. When even her father goes abroad the trees lament his absence and the deer repine, wasting away in sadness that they may not be killed by his hand. Waller also wrote poems to celebrate her sister, and even her maid, but it was of no avail: he was rejected. Like other poets of his time, he bore his disappointment well; he did not despair, but soon was writing equally facile verse to Amoret, and later to Chloris, Sylvia, Phyllis, and Flavia. It is difficult now to believe that he had any real passion for any of them, but rather that they served as his themes around which fashionable variations in verse might be played. He took their names and a little pastoral scenery and made experiments in lyric metres. He was sometimes strikingly successful in opening lines:

'Tis not your beauty can engage  
My wary heart;

or

Behold the brand of beauty toss'd!

The best known is 'Go, lovely rose!' which again has the perfect opening line without which the poem would probably have been forgotten:

Go, lovely Rose!  
Tell her that wastes her time and me,  
That now she knows,  
When I resemble her to thee,  
How sweet and fair she seems to be.

It seems strange to-day to recall that in his own age and for a century afterwards Waller was accounted one of the major English poets, and his contributions to poetry considered along with Shakespeare and Milton. 'Waller was smooth,' said Charles Churchill, merely echoing the praises of all the critics of the time. According to Aubrey's *Brief Lives*, Waller was 'one of the first refiners of our English language and poetry', and he says that when Waller was 'a brisk young sparke and first studied poetry, "Methought", said he, "I never saw a good copie of English verses; they want smoothness; then I began to essay"'. To him was attributed the virtue of polishing and refining the use of the couplet in poetry. Before him, poets were 'rough and uncouth', but in his hands all this disappeared. His verse was even and polished, his rhymes were perfect, and generally each sentence was confined to two lines, or was expanded exactly over two couplets. He had no taste for the metaphysical poets' use of elaborate and fantastic metaphors, his use of nature was simple and conventional, his classical and Biblical references were all well-known. Writing then on the old artificial themes he was always clear, graceful, and easy. His couplets were concise, coherent and not tortured with abstruse thoughts.

He is at his happiest in 'The Battle of the Summer Islands':

Bermuda, wall'd with rocks, who does not know?  
 That happy island where huge lemons grow,  
 And orange trees, which golden fruits do bear,  
 Th' Hesperian garden boasts of none so fair;  
 Where shining pearl, coral, and many a pound,  
 On the rich shore, of ambergris is found,  
 The lofty cedar, which to heaven aspires,  
 The prince of trees! is fuel to their fires.

During the second half of the seventeenth and for much of the eighteenth century the best verse was mixed with satire and caustic comment on the chief characters and politicians of the time. Waller concerned himself with Royalty and Protectors, and confined his muse to singing praises and making eulogies. He had a sound command of glowing phrases and could mass his adjectives with fine effect:

Of the Fourth Edward was his noble song,  
 Fierce, goodly, valiant, beautiful, and young.

Of Charles I:

Such huge extremes inhabit thy great mind  
 Godlike, unmoved, and yet, like woman, kind!

Of Cromwell:

Tell of towns storm'd, of armies overrun,  
 And mighty kingdoms by your conduct won;  
 How, while you thunder'd, clouds of dust did choke  
 Contending troops, and seas lay hid in smoke.

Illustrious acts high raptures do infuse,  
 And every conqueror creates a Muse.  
 Here, in low strains, your milder deeds we sing;  
 But there, my lord! we'll bays and olive bring.

## At the return of Charles II:

Faith, Law, and Piety, (that banished train!)  
 Justice and Truth, with you return again.  
 The city's trade, and country's easy life,  
 Once more shall flourish without fraud or strife.  
 Your reign no less assures the ploughman's peace  
 Than the warm sun advances his increase.

Almost all events called forth his praise for their own value or for the bravery and wisdom of the English Royalty concerned. Birthdays and anniversaries were his delight, and a funeral always offered him scope in his favourite vein. Did His Majesty repair St. Paul's or Her Majesty build afresh at Somerset House; did Prince Charles return from Spain or the Duke of Monmouth go to Scotland; did the Lord Admiral recover from Sickness or a Duchess Take Leave of the Court at Dover; were it one, two, or twenty years since a king was crowned or a queen first came to England, Waller's muse leapt into song. If a young prince or a noble died Waller wrote an Epitaph, did he flourish and play games in a park Waller celebrated the event.

Here, a well-polished Mall gives us the joy  
 To see our Prince his matchless force employ;  
 His manly posture, and his graceful mien  
 Vigour and youth in all his motions seen;  
 His shape so lovely and his limbs so strong,  
 Confirm our hopes we shall obey him long.

He was a poet of Society and Royalty and like the sundial was content 'to tell only the sunny hours'.

The fountain which from Helicon proceeds,  
 That sacred stream! should never water weeds,  
 Nor make the crop of thorns and thistles grow  
 Which envy or perverted nature sow.

Unfortunately, undiluted panegyric and rhapsody cloys, and mankind, as every woman knows, prefers the piquancy and sting of a little satire and censure. It is partly owing to this fact, and partly that his verse was always carefully polished and 'smoothed', that Waller seems always the same. He never falls into bathos, says anything awkward or crude, or shows signs of his age. His verse at eighteen and at eighty is about the same.

This fact calls forth a characteristic comment from Dr. Johnson. (It is of interest to ask ourselves if we do not read Johnson to-day chiefly for the wisdom of his asides.)

The natural jealousy which makes every man unwilling to allow much excellence in another always produces a disposition to believe that the mind grows old with the body, and that he whom we are now forced to confess superior is hastening daily to a level with ourselves. By delighting to think of the living we learn to think it of the dead. . . . Intellectual decay is doubtless not uncommon; but it seems not to be universal. . . . Waller appears not to have lost at eighty-two any part of his poetical power.

Nevertheless, when Waller near the age of eighty turned his attention to Religion, Johnson was not pleased. It was not his age but his subject which was wrong, he argued.

On the subject of religious poetry Johnson is in his most provocative mood: Let no pious ear be offended if I advance, in opposition to many authorities, that poetical devotion cannot often please. . . . Contemplative piety, or the intercourse between God and the human soul, cannot be poetical. Man, admitted to implore the mercy of his Creator, and plead the merits of his Redeemer, is already in a higher state than poetry can confer. . . . Whatever is great, desirable, or tremendous, is comprised in the name of the Supreme Being. Omnipotence cannot be exalted; Infinity cannot be amplified; Perfection cannot be improved.

Those who agree with Johnson would stress the poverty of the verse of many hymns and the dullness of most longer religious poems. We are all tempted at times to think we are admiring poetry when in reality we are simply agreeing with the sentiments expressed, and these we might have liked even better had they been in prose. With hymns, too, we probably like the accustomed tune or have sentimental memories of it from childhood. Cowley before this had expressed some of the same views but had called for reformation. 'It is time', he wrote, 'to recover poetry out of the tyrant's hands, and to restore it to the kingdom of God, who is the father of it. It is time to baptize it in Jordan, for it will never become clean by bathing it in the waters of Damascus.' A modern writer, however, might refute Johnson with examples of his own age and call his attention to the supreme examples of the writers of religious songs: Charles Wesley and Isaac Watts.

There was more to support Johnson in Waller's 'Divine Poems' which are sound and unexceptionable enough but contain little fire. Nevertheless, his couplets on divine love seem to contain more genuine passion than those written earlier on earthly love. Probably Charles Wesley knew these lines well a century later:

Tigers and lions into dens we thrust,  
But milder creatures with their freedom trust.  
Devils are chain'd and tremble; but the Spouse  
No force but love, nor bond but bounty knows.  
. . . Love strong as death, and like it, levels all;  
With that possess'd, the great in title fall;  
. . . Love as He loved! A love so unconfined,  
With arms extended, would embrace mankind.

At the end of the poem 'On the Fear of God', written when he was eighty-two, Waller surveys his work and seems to repent having attempted religious work:

Of all we read, the Sacred Writ is best,  
Where great truths are in fewest words express'd.  
Wrestling with death, these lines I did indite;  
No other theme could give my soul delight.  
Oh that my youth had thus employ'd my pen!  
Or that I now could write as well as then!

Strangely enough, his honesty when death was approaching freed him from the affectation which made much of his earlier work cloying. When he regrets that his verse is not good enough, then it is that he reaches his highest peak. Waller must be one of the few who have truly made a Swan-song; for it is in his last poem that he touches perfection. Gone were the days of his courtly wit, his political plots and compromises, his pretence of fashionable love. Like

so many of the nobility of his age he knew how to die and 'nothing common did nor mean' when told by his doctor that 'his blood would no longer run'. He quietly repeated a passage from Virgil and returned to Beaconsfield to die.

The seas are quiet when the winds give o'er;  
So calm are we when passions are no more!  
For then we know how vain it was to boast  
Of fleeting things, so certain to be lost.  
Clouds of affection from our younger eyes  
Conceal that emptiness which age describes.

The soul's dark cottage, batter'd and decay'd,  
Lets in new light through chinks which time has made;  
Stronger by weakness, wiser men become,  
As they draw near to their eternal home.  
Leaving the old, both worlds at once they view,  
That stand upon the threshold of the new.

VIRGIL: *Miratur limen Olympi.*

Johnson's words on Gray seem the only comment on these lines of Waller: 'Had he written often thus, it had been vain to blame, and useless to praise him.'

T. B. SHEPHERD

### PUBLIC LIBRARIES AND THEIR USES

COLONEL ANDERSON of Pittsburgh doubtless had little acquaintance with the deliberations of 'the Circumlocution Machine', as Dickens called the Parliament of early Victorian days. If he heard of its passing the first Public Libraries Act in 1850, he can hardly have realized that he was co-operating with it to sow the seeds of a great social institution on both sides of the Atlantic. This Colonel Anderson had four hundred books, and on Saturday afternoons he issued them on loan to the boys of the neighbourhood, among whom was a factory hand, recently emigrated from Scotland. The boy's name was Andrew Carnegie, and in his *Autobiography* he says of Colonel Anderson:

It was when revelling in the treasures that he opened up to us that I resolved, if ever wealth came to me, that it should be used to establish free libraries, that other poor boys might receive opportunities similar to those for which we were indebted to that noble man.

The voice that speaks is that of the mentally active working man, seeking and cherishing each opportunity of self-improvement. Such voices — emanating in many cases from the Mechanics' Institutes, with their little collections of books — were not without influence on those who first won the interest of Parliament for the public library project. But the dominating idea in the minds of most apologists of the movement in its early days was apparently a simple desire to provide an alternative to the public-house. Mr. J. H. Wellard in his book *The Public Library Comes of Age*, advises the librarian of to-day to examine the frontispiece of Thomas Greenwood's *Free Public Libraries* (1886).

There he will find illustrated the significant choice which confronted the citizen of '1'. 'He the period — the choice between the 'pub', with a seedy loafer in a bowler hat lounging outside; and the public library, with a righteous citizen in a top hat marching into the pseudo-Gothic entrance. "Which Shall It Be?" inquires the illustration.

But while some towns were early in the field, the majority of local councils found it possible to repress their enthusiasm for helping the proletarian intelligentsia and for keeping the masses from the public-house. Then, as now, there was no compulsion on them to adopt the Public Libraries Act, and no government grant if they did so. The time came, however, when Andrew Carnegie, steel magnate and multi-millionaire, was offering to provide a building if the local council could find a site for it and maintain it as a library. If the result of Carnegie's early policy was in many cases that the maintenance of the building took too much of the library rate to leave adequate provision for books, the fact remains that without him, and the Trust set up under his will, the nationwide library expansion of the last half-century would still be a dream.

The plight of certain urban areas, which came to have fine buildings and few books, was surpassed, however, by that of rural areas, which had no library service at all. The possibility of solving both problems appeared in the two main provisions of the 1919 Public Libraries Act: the first of these abolished all restrictions on the library rate, and the second empowered County Councils to set up a library service for all areas (excluding county boroughs) where there were no existing facilities. This latter provision was directly due to the activities of the Carnegie Trustees, who had been financing rural library schemes in selected areas. It was they, moreover, who now accelerated matters by offering an initial subsidy to any County Council which would establish a library service under the new Act: the idea of distributing a few boxes of books to the villages, with a grant of £2,000 to float the scheme, was scarcely calculated to shock the most wary watch-dogs of the county rates. Few of them envisaged a county library system such as some are to-day, with a busy headquarters, perhaps a dozen urban branch libraries, several hundred village centres in schools and institutes, and a total stock of anything up to half a million volumes.

Be that as it may, this latest development has brought us to the state of affairs where some kind of library service is now available for well over ninety per cent of the population.

The question, What kind of service? can best be answered by describing the pattern which has been developed in the municipal libraries, and then showing how the county service differs from this.

From the library of a great city, with its vast reference collections and numerous branch libraries, to that of a small town in one tiny building, seems a far cry, but generally speaking the basic pattern is the same: an adult lending department, a reference department, and a reading-room. Except where books are distributed to the children through the schools, there will also be a junior library, which may have the above departments in duplicate, or may merely occupy a corner of the adult lending department.

Reading-rooms provide an excellent opportunity of surveying the current of thought and affairs: their contents range from the *Daily Telegraph* to the *New*

*Statesman*, and from the *Musical Times* to the *Iron and Coal Trades Review*.<sup>1</sup> But while the reading-room may sometimes be full, it will never have the queues which besiege the lending department on Saturdays and at certain other times. During less busy hours, the borrower can enjoy more fully the pleasure of browsing round the shelves with the comforting knowledge that he is free to take his choice; but it is always well for him to remember that the books on view do not represent the whole stock. There will be several thousand on loan, there will be some in the repair-room and some at the binder's, and there will almost certainly be a great number of less-used books in 'reserve stock' — shelved, perhaps in a basement, whence the staff will fetch them on request. Or again, if the borrower is looking for a particular book, he may be mistaken in thinking that the library used to possess a copy, or the copy it once possessed may have been lost or discarded. It is in relation to problems like these, and to the overriding problem of knowing where to look for a book in the first place, that the catalogue (too much neglected) asserts its usefulness. Catalogues can be fearsome things, even to the well educated — not least because each library tends to have its own variations, if only in detail. Classification presents a still greater mystery to the uninitiated, but fortunately it is the business of the catalogue to reveal (among other things) where your particular book or subject is to be found on the shelves. It is a poor library, however, which does not display a printed explanation of the classification scheme employed, and which does not indicate the different sections in the catalogue-cabinet, and the principles on which they are compiled.

It is a still poorer library where the borrower does not find the staff willing and able to answer inquiries and to solve difficulties. Before he timidly decides that the staff are too busy to help him in his search, he should reflect that this is an important part of their job. Moreover, the trained library assistant is apt to regard even the most ordinary inquiry as a welcome relief from excessive routine work, and to be quite as keenly interested as the reader himself in a problem which requires the use of his professional memory, his general intelligence, or his bibliographical skill. (It is to be understood, of course, that you should not address your inquiry to the newest junior, unless it is a very simple one.)

Some inquiries brighten monotonous routine in quite another way, and the quality required to deal with them is a spark of divination. During the month of September 1938, a small boy informed me that his father wanted a book called 'Servakius'. Questions elicited the suggestion that this might be the name of the author, but no such author or title could be traced, and it was only after a considerable time that the boy burst out: 'It's the country what we took from Germany in the lars' war, and now they're tryin' to get it back again'; after which amazing statement I found him a book on Czechoslovakia.

A more serious reason why inquiries are welcomed is that they sometimes reveal unsuspected deficiencies in stock — e.g. that on some particular subject there is no up-to-date book in the library, or perhaps only a popular outline and nothing of the more solid variety. One of the first aims of the public librarian is to provide a representative collection of books on all subjects, with special reference to the needs of the locality. He attempts further to establish

<sup>1</sup> In some libraries, religious newspapers are not provided unless they are presented. The people who usually present them are the Roman Catholics, the minor sects, and the rationalists.

a catholic selection of sound imaginative literature — novels and short stories (commonly shelved round the walls as 'fiction'), poetry, plays and essays. Of third-rate novels and of mediocre journalism disguised as travelogues and memoirs there will also be a considerable proportion. It is a debatable point how far a rate-supported library can presume to be an arbiter of taste; but of course all librarians and library committees draw the line somewhere, feeling that there is no justification for spending public money on trash.

The function of the reference library is less ambiguous — it is to provide information and facilities for study. In a town which is big enough to have branch libraries, the central library is commonly the only one with a separate reference department, while the branches merely devote one corner of the library to a collection of essential reference books. In really large towns, however, the branch collection is frequently on a more ambitious scale, and housed in a separate room.

The dividing-line between the lending and reference departments is not clear-cut, for the stock of the latter may range from pure works of reference to critical editions of the classics and standard monographs on various subjects, and some of these books may be duplicated in the lending library. But if the door of a lending department should bear in letters of gold the motto, 'If in Doubt, Ask', the entrance to a reference room should carry the same words in neon illumination. Whether you wish to ascertain the date or price of a book, to trace an address or a quotation, to discover the history of a word or a custom, to check sociological statistics or to unearth biographical material on a forgotten worthy, the library with a trained staff will be able to help you.

Or if you merely desire a quiet place for study, surrounded by a better selection of books than you could either squeeze out of your salary or squeeze into your house, the reference library is the place for you. Apart from one or two habitués, you will probably find its resources shamefully unexploited. Ministers and clergy, for example, though among the most assiduous borrowers from the lending department, are commonly content to leave undisturbed the dust which accumulates in the reference department on serried volumes of *The Cambridge Bible*, *The Westminster Commentaries*, *The Moffatt New Testament Commentary*, and the *Encyclopaedia of Religion and Ethics*.

The county library reader, unless he lives close to a town with an independent library service, is virtually cut off from reference facilities, for few county libraries have branches large enough to maintain a reference collection of any size. By way of compensation, the county borrower can obtain for home reading books which in a municipal library would not be allowed to leave the reference department. Another advantage possessed by the county branch library is this: although the local stock may be small, there is generally a well-organized delivery service which makes the whole resources of the county library area available to the local borrower — and these resources are larger than those possessed by most independent urban libraries. Even so, there is a certain amount of delay involved. Much worse is the position of the majority of county readers, who are not within easy reach of a branch library. Such readers, when they ask for a particular book, must either await the next

delivery of books to their village (sometimes a matter of three months), or have the book sent by post and defray the cost of returning it.

The 'village centre' is oftenest housed in the school, but sometimes it will be found in a hall or institute, or even in a private house. It is generally opened once or twice a week by a voluntary worker, and the stock of books (or in larger villages a portion of it) is exchanged about once a quarter, with special reference to local requests. The best of the voluntary librarians are very good indeed, but village borrowers who feel that the county library service is not properly meeting their needs should not be diffident about writing direct to the County Librarian to explain their difficulties. In some counties, the problems of isolation are partly solved by the use of travelling libraries, in the form of specially equipped motor-vans. Moreover, in addition to the many valuable book lists published individually, the counties have co-operated in an excellent penny series of *Reader's Guides* on a great variety of subjects, and these can be a great help to the buyer, as well as to the borrower, of books.

Apart from the establishment of the county libraries, the most striking development of the library service between the wars was the system of co-operation built around the National Central Library. At the present day, most of the public libraries in England and Wales,<sup>1</sup> together with many university and special libraries, are grouped on a voluntary basis into nine regions. This means that the serious reader requiring a book which is unobtainable at his local library, and being willing to pay postage one way (or at some libraries both ways), can walk into that library and have application made to the Regional Bureau which serves his area. In most cases, contact is soon made with a library which is able and willing to lend the particular book required. Failing this, the request is forwarded to the National Central Library, where all the Regional catalogues are duplicated; so that a book asked for at a library in County Durham may easily be supplied in the end by a library in Sussex.

Books which are not available through Regional channels are quite likely to be found in the stock of the N.C.L. itself — a stock which it has been building up ever since it started its career (in 1916) as the Central Library for Students. But apart from co-ordinating the work of the Regional Bureaux, and supplying special requests from its own stock, the National Central Library is in direct touch with a host of libraries individually. These 'outlier libraries' are frequently able to come to the rescue with books which cannot be supplied through other channels; they range from the library of the British Medical Association to that of the Howard League for Penal Reform, and in the sphere of religion and theology alone they include Dr. William's Library, and the libraries of Lambeth Palace, the Selly Oak Colleges, the S.P.G., and the Society of Friends.

If I mention that the money for all these developments came from the Carnegie United Kingdom Trust, from the subscribing libraries and from the State grants, it is scarcely necessary to add that the lion's share came from the first-named source.

Already before the war, the demands made upon the public library service here described had been steadily increasing, and there were few districts where

<sup>1</sup> There are also a Scottish and an Irish Central Library for Students.

new buildings or extensions had kept pace with needs. Generally speaking, the war, while it has greatly reduced the supply of books, has only served to increase the demand. Of the acute problems presented by conscription, not to mention evacuation and bombs, much might be said. But what of the future?

Much of course depends on when and how the war comes to an end. At present, the most striking feature of the public library system is that it is hardly a system at all; and while it is hardly likely that the anomalies of English local government will be ironed out as drastically in the library world as in the fire service, no one who understands the present situation could wish to see it perpetuated. To take a single example, there is the contrast between tiny market towns still providing their own library service (because they had staked their claim before 1919), and certain large suburban boroughs which receive their library service from the Middlesex County Council.

The chaos of local authorities would not be so bad if all of them were aiming at some common standard in service to the public and recruitment of staff. In practice, however, the pre-war survey undertaken by the Library Association showed that, while some libraries are justly famed far beyond their locality, there are other districts where the phrase 'the Cinderella of the public services' conjures up an exact picture of the library; and there are few districts where the salary scales recommended by the Library Association bear any relation to the facts. The Carnegie Trust has been a fairy godmother to libraries, and voluntary co-operation has done much. To librarians it is not easy to imagine the State in the role of Cinderella's prince; but who else can do for the libraries what His Majesty's Inspectors and the Burnham Scale have done for the schools?

CLIFFORD FREEMAN

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### THE SPIRIT OF MAN AND THE NEW ORDER

**N**O new order that professes to deal with the actualities of life can ignore the fact that man is an imperfect being and that, inevitably, his institutions and policies reflect his life. While this does not involve us in the acceptance of the oft-argued but purely idealistic position of saying that if we had perfect men we should have a perfect world — a saying which, while true, is entirely theoretical — it does force us to the conclusion that the fact of sin, together with its overcoming, is the core of the problem of the spirit of man and of a new order of society. While it must be acknowledged that institutions affect men in much the same way as men affect institutions, it is the fact of sin — we speak of sin rather than of evil, sin being in men and evil in the world he has created — that must be regarded as primary or, at least, basic. It is the sin of man more than any other single defect that has made it impossible for him to create a desirable social and world order. The inevitable judgement is, therefore, that the main though not exclusive need of our modern day is the saving of men from sin and its consequences. If war be the world's worst evil, its real cause, whatever may be the occasion, is sin. Economic conflicts, national rivalries, the lust for power, selfishness, greed, self-glorification, all of which lead to war, are expressions of the sin of man. Moreover, whether it be argued that the conditions which make for war make a desirable

social order or, on the other hand, that an undesirable social order presents the conditions that make for war, it is the sin of man that is responsible. Vested interests, fiscal policies, the seeking of national advantage, financial manipulations, sharp business practices, place-seeking, lack of equal opportunity, poverty—all are due at bottom to the sin of man. It is true that it can be, and often is, associated with the acceptance of certain traditions, philosophies, and political beliefs; and often gains in effectiveness by incompetency, ignorance, heedlessness, shallowness, and indulgence. Nevertheless, these failings are hardly basic and arise largely because of sin. Thus a proper view of the social order, held sincerely and without any desire for personal advantage, is seen to depend upon a right view of man and, ultimately, upon his relationship to God.

Here, then, we must begin. The sin of man is the greatest of all hindrances to the achieving of a new order of society and the world. Truly we live in an imperfect world peopled by imperfect men. What then are the requirements of men for the establishing of the new order? While believing sin to be the chief hindrance to the achieving of such an order, there still remains the fact of the interactions of men and institutions. The effect upon men of their institutions, traditions and policies must be taken into account. It is necessary, therefore, to discover, in a twofold manner, the quality of the spirit of man that can secure the conditions for the new order and, on the other hand, how a new order, that would have a saving effect upon the spirit of man, needs to be different from that which obtains in our day.

### 1. *The requirements of man to fit him for the new order*

Man unaided by the spirit of God can neither fit himself for the new order nor yet permanently establish the order that is necessary to his highest interests. Without God sin, which always implies a lack of spiritual understanding, will always be a factor to be reckoned with in men's lives. Moreover, men need power as well as desire for the achieving of the new order. In our view, therefore, the deepest need of man, both for his own sake and for the sake of a new order of life, is that he shall be brought into direct relationship with God. This is not to deny the value and importance of ethics or of political reform, nor yet of education. But we would point out that the sin of man and the evil in the world make it impossible for a new way of life to be gained by these agencies alone. Indeed, it would seem that only when a religious awakening comes upon men is it ever possible to bring to ethical, political, and educational activity the power they need for full success. It has been pointed out that in the day of John Wesley there were many social evils against which politicians, educationists, and moralists vainly fought: it was only when the Evangelical Revival began that the aims of these men were accomplished. And out of this Movement arose the greatest reformers of the century. In short, it was not by debate, exhortations, or intellectualism that changes took place in the social structure of this country, but by a new life born of a sense of forgiveness and of obedience to God's will, and that placed a new emphasis on human worth. Social evils indicate a disregard of the worth of human personality. The Evangelical Revival stressed 'the priceless worth of the individual human life'. This, in need and urgency if not in time and order, is the first requirement. A passionate concern for men and the kind of life they live is more vitally necessary

than a lively concern for policies and plans, necessary though these may be. Moreover, it provides the strongest and most permanent motives for reform. At no time are people more likely to create a new world order than when they look upon a man as 'a creature capable of God and of inestimable worth in the eyes of his Creator'. It is then that the terrible destruction of life in war brings home to men a sense of shame and guilt, war being now regarded not simply as folly, madness, or a mistake but as a terrible sin against God and man; and the injustices of life, and its depravities, as doing violence to man's nature. Thus a religious movement is required for the revolutionizing of the social life of our country. And to this end, the spirit of God is available for man. Moreover, apart from a consideration of how the social order may be changed, it is highly important to consider the spirit in which it shall come about. Shall it be gained by the spirit of hatred and revenge — an attitude that always results in the sowing of dragons' teeth — or in the spirit of love? Shall our appeal be, as a Leicester layman once put it to me, 'Rise up and oppose' or 'Rise up and convert'? There need not be, from the Christian point of view, any hesitation about the answer. Love is the way and man needs God in order to pursue it.

## 2. *The requirements of the new order as an aid to the spirit of man*

If, for the purpose of this paper, we limit ourselves to the social order, it is because we are of the opinion that no new world order is possible that does not first seek to improve the social order. That the social order needs improvement none will deny. For it has failed, up to the present, in its most vital requirements — to secure an order of life in which men might express themselves freely in creative acts and thereby counteract the wastage of ability and gifts which is the tragedy of present-day society. Nor is this all. Man has yet to be considered more important than institutions and as not being subject to economic law. In brief, men, not money; souls, not success, should have priority in our scale of values. An unjust social order has its effect not only on men's bodies but also upon their minds and souls. It is our view that the main cause of such an order lies in the profit-making motive in industry. It is the profit-making motive that makes men self-regarding and weans them from the thought of God to thoughts concerning themselves and their own advantages, advantages which inevitably create disadvantages for others.

If it be impossible within the present social order to substitute a higher and better motive than that of profit-making; that is, if the present order of society would prove unworkable except by the operation of the profit-making incentive, then, from the Christian point of view at least, an alternative system must be advocated and provided. What that alternative system shall be will depend largely on events. We are convinced, however, that it should have a co-operative rather than a competitive basis. And while we are persuaded that the operation of the love-motive would create its own system of government and order of society, we are equally certain that an order of society can be formulated and worked out on this basis. Such an order would aim at freedom and equality, and would be for the benefit of all and not primarily for the few.

At one time, much credence was given to the statement, 'You cannot make men good by Act of Parliament.' But surely this was always just a case of stating the obvious. If we cannot make men good in this way we can certainly make

them better and also bring benefit into their lives. This is why political action in regard to the drink trade, gambling, the conditions of labour, factories, mines and other forms of industry can be thoroughly justified. If, therefore, it is found desirable in a new social order to give men economic freedom and security as the first requirements for the full expression of creative life, political action to that end must be granted. And if this involves a change from a competitive or capitalistic order of society to one that is placed on a co-operative basis, such a change must be regarded as justifiable.

But it may be asked whether this end could not be gained simply by the spirit of co-operation between owners and men rather than by changing the present order of society. That is, cannot a new social order be gained within the capitalistic system? It is our view that while, by such a relationship, society definitely could be improved, it would not positively create that order of society which will establish freedom, guarantee security and allow for the full creative life. And when it is asked in what way co-operation could take place, the difficulty of achieving anything very vital under the present system of society becomes apparent. Maybe the hall-mark of co-operation is seen in the profit-sharing business or industry. Here, it must be admitted, the worker's lot is improved. But profit-sharing leaves out the consumer. Profit-sharing therefore does not appear to solve the problem. And when further it is inquired how the spirit of co-operation can properly be gained, it must be pointed out that, under private enterprise, interested and acquisitive groups will always tend to hang together for the purpose of selfish advantage. And in the end someone suffers. That social and industrial life could be much improved by the spirit of kindness and goodwill cannot be denied, but it still leaves the unjust and un-Christian basis of society untouched. In short, society is still governed by the economic rather than the moral law. The new order, therefore, demands not only the regeneration of man but also the re-making of society.

Every removal of injustice, every easing of unnecessary strain, every cancellation of disability, means the liberation of the spirit of man. The achieving, therefore, of an improved life for man is not alone found in happy and kindly social relationships but requires a release from the tyrannies and handicaps within the social order.

T. W. BEVAN

### THE 'PESSIMISM' OF THOMAS HARDY

**'W. G.'** the cricketer — we were sitting together in the Pavilion at Lord's — grinned in his black and bushy beard. Someone known to me had said that only twice had he 'backed' a horse — when he backed Robert the Devil for the Derby, winning five pounds, and when he backed a horse through a shop window, which cost him fifty pounds. I had told 'W. G.' the anecdote because he had said: 'Whenever I've a guinea to spare, it generally goes in backing a gee-gee.' At the time I have now in mind, I had no guinea to spare, for I was but a lad, and am not sure where the guinea came from; but I remember that it went in a subscription to Mudie's Library, and that the first book I took out was Hardy's *Under the Greenwood Tree*. Thence onward I watched for, and read, every book of his as published.

I told the first Mrs. Hardy this when, years after, I was introduced to her at an At Home held by Mrs. Louise Chandler Moulton, the American poet. *Tess of the D'Urbervilles* had just finished running as a serial in *The Graphic*, and when I said that I had read the story to the end, Mrs. Hardy asked my opinion of it.

'It is not for me, a small scribbler, to air my views about the work of such a master-craftsman as Mr. Hardy,' I replied. 'But you are the first and only person I have met who has read the story right through, and I should very much like to know how it struck you,' she said.

How *Tess of the D'Urbervilles* struck me will not interest the reader. All I need say is that I expressed my admiration of a book which I said would, in my opinion, be accounted a classic of the countryside, an epic of the English earth. Here I may incidentally interpolate that, years after, Sir John Hammerton asked me to write the article on *Tess* for *The World's Great Books Series*, but permission to make the necessary quotations could only be accorded, he said, on the understanding that the article be first submitted to Hardy. In due course Sir John wrote: 'I have just had a very pleasant letter from Thomas Hardy in which he gives his unreserved approval of your study, so now we can send to press without delay.'

I liked Mrs. Hardy — I met her and Mr. Hardy, from whom I had some very kind letters, many times thereafter — and liked her better after each new meeting. All the same, I sometimes wondered whether her husband looked to her for intellectual companionship; or whether, as sometimes happens, a man of genius is content only with affection, amiability, and womanly qualities in a wife. By comparison with his subtle, ironical, sometimes cynical, and always penetrating outlook on life, her outlook seemed to me simple, ordinary and by no means penetrating. Perhaps I was wrong. Perhaps she was a shrewder observer than I suspected, for she startled me by saying, 'Now tell me what it is you don't like in *Tess*.'

'Tell you what I don't like in Mr. Hardy's great work!' I exclaimed. 'For years I have thought of him as our greatest living novelist. I think so, more than ever, after reading *Tess of the D'Urbervilles*, and I am speaking in all sincerity.'

Mrs. Hardy smiled. 'I don't doubt the sincerity of your praise, which is evident,' she said, 'but what is equally evident, to me, is that somewhere at the back of your mind you have a reservation to make. What is it?'

Again I protested my admiration of the book, and again she protested that I was keeping something back. So, to cut the story short, for she continued to press for a reply, which I continued to evade, I said at last, and, metaphorically, at the point of the bayonet: 'When it appears in book form and is reviewed, the author will tire of being told that his drama "moves to its destined end with the inevitability of Greek tragedy". But I am wondering whether the editor of *The Graphic* was anxious to ring down the curtain of the serial with a "thrill", and whether it were he who persuaded the author to end with the hoisting of the black flag on the prison wall. It seemed to me a cruder ending than one would expect from such an artist as Mr. Hardy, an artist so disdainful of everything like melodramatic effect.'

'Thank you,' she said, 'and now I want you to tell my husband just what you have told me.' Beckoning to Mr. Hardy (who in those days was bearded), she said:

'This is Mr. (mentioning my name), the author of (mentioning the only book I had then published). He has read *Tess* from beginning to end. Now please, tell my husband what is wrong with his book.'

Heine says that the night before he was to meet Goethe he lay awake for hours thinking how to express the admiration in which he held the master. And, when he found himself actually in Goethe's presence, he was so overcome that all he could stammer out was: 'The plums on the Weimar road are good.'

I had not lain awake the night before I was to meet Hardy, but my night's rest might possibly have been spoiled had I known that, after introducing me to her husband, Mrs. Hardy would say: 'Now tell my husband what's wrong with his book.'

Again, to cut the story short, I protested to Hardy, as I had to Mrs. Hardy, my admiration of his work, hoping, as the slang phrase goes, to 'get away with it', without mention of the criticism which, unwilling to criticize, as I had been, Mrs. Hardy had forced from me. She forced it from me again, persisting: 'Yes, but you haven't said to my husband what you said to me about the end of the book. Please do,' to which Hardy added a gentle, 'Yes, please do.'

Conscious that I was blushing up to the eyes, as was my silly habit when young — does anything make a young fellow feel sillier? — I stammered out what I had said to Mrs. Hardy about the book ending with the running up of the black flag.

In those days I had met only a few novelists, and none of whose eminence I was as sure as I was of the future eminence of Thomas Hardy. Since then I have met novelists galore, eminent and non-eminent, but never one of such unassuming modesty of bearing as 'that most unreproachable of men', as J. M. Barrie once spoke of Hardy to me. Had Hardy been the nobody and I the author of so great a work of imaginative art as *Tess*, he could not have listened more gravely, even more deferentially, to my apologetically-stammered criticism. I thought I saw a slightly 'guarded' expression on his face as I hazarded a guess about the black flag ending being, perhaps, suggested by the editor of *The Graphic*, but Hardy replied non-committally, apparently-casually: 'An editor's requirements do not always commend themselves to an author, do they? I am very glad you like the book so much,' he went on, 'and I am particularly interested in, and grateful for, what you say by way of criticism concerning the incident with which the story ends. I can see how much there is to be said for that point of view. And when I add that yours is the very first outside opinion of the story to come to my knowledge, you will understand how . . .' Then our hostess touched Hardy on the arm. 'Forgive me, both of you, for interrupting the conversation', she said, 'but I want to make Mrs. Arthur Henniker and Mr. Hardy known to each other' — and this reminds me that I may here record what I know — it isn't much — about the second Mrs. Hardy.

## II

My club, the Savage, has a club house (Carlton House Terrace), but when I was in London four days a week as a publisher's reader, I was a member of other clubs without a club house but meeting at an hotel or restaurant to lunch or to dine together. Among these were the Omar Khayyám, the Whitefriars,

and the Vagabonds. After I resigned my readership, went to live at Hastings, and was not often in London, I proposed in 1923 the founding in Hastings and St. Leonards of a club to be called 'The Twenty Club', at which residents interested in Science, Art, Literature and the Services should lunch or dine together at intervals, with a guest of honour to open a conversation on a subject about which he was an authority. Sir Rider Haggard, whose St. Leonards home was North Gate, Maze Hill, was our President.

My excuse for writing about a provincial, and, indeed, purely local club, must be that the second Mrs. Hardy accepted the invitation of an intimate friend of her late husband and herself, Mr. S. L. Bensusan, the distinguished author, to be the guest of honour at a dinner when he was to be in the chair, and was to speak of Thomas Hardy and his work. As the senior member, practically the founder, of the club, I ventured to send Mrs. Hardy a few lines saying how much we all looked forward to her visit. Here is her reply:

Max Gate, Dorchester, Dorset.  
July 1, 1929.

Dear Mr. Coulson Kernahan,

Of course I know your name and work well, and I had the pleasure of hearing you lecture once, many years ago. I look forward to meeting you next week at the Dinner of The Twenty Club. I think you were a friend of one of my best beloved friends, Mrs. Arthur Henniker, Lord Crewe's sister. Thank you for sending me the summary of *Tess*, which is very well done. I am glad that you knew my husband.

Yours sincerely,

FLORENCE HARDY.

But the meeting with Mrs. Hardy was not to be. She had been overworking in finishing her (just published) biography of her husband; had a bad breakdown, and first telegraphed, and then wrote to Bensusan telling him that her doctor would not hear of her making the long journey from Dorchester to Hastings. So she was not present at the Twenty Club gathering, but Bensusan as chairman spoke so movingly of his long, intimate, and affectionate friendship with Hardy, and paid so memorable a tribute to the genius of the poet-novelist, that I sent Mrs. Hardy a brief account of what happened, and what was said at the gathering. She replied as follows:

Max Gate, Dorchester, Dorset.  
July 23, 1929.

Dear Mr. Coulson Kernahan,

I thank you so much for that very charming book you have written (mentioning the book's title) and sent me. It is very beautiful in many parts and full of interest. I like so much the spirit of faith that breathes through it, and is so rare in these days. I am glad to say that I am now better. One paper reported that I was to be at the first night of a play in London to-night, but I am here, instead, in the country and the cool.

Thank you so much for the review which of course I am grateful for and for the kind appreciation of my biography. It was very good of you to write the review and also to send it to me.

I was particularly gratified by your account of the Meeting from which I was so unavoidably and so sadly prevented from being present, but I am much honoured at being made a member of the Twenty Club. Again thanking you so much,

Yours gratefully,

FLORENCE HARDY.

## III

One wonders how many collectors of first editions possess a copy of *In Scarlet and Grey*, and how many admirers of the poet-novelist whose ashes are buried in Westminster Abbey know that the book in question is 'by Thomas Hardy and Florence Henniker'. I might not, myself, possess the book had not Mrs. Henniker sent me an inscribed copy. When she died in 1923, her nephew and executor wrote to me: 'Under the will of my aunt, Mrs. Arthur Henniker, I am directed to send you a souvenir of her friendship with you,' so I asked that the souvenir might be a certain book of which she had several times spoken to me. Taking it down from my shelves recently, I found inside the cover a letter from Mrs. Henniker on the subject of her collaboration with Hardy, and written in reply to a letter of mine:

Sea-Field, Hayling Island, Hants.  
July 23.

My Dear Mr. Kernahan,

I thank you from my heart for your kindness, and am so interested to see what strikes you in the stories. *In the Infirmary* won great praise from Mr. Hardy who was, for him, quite enthusiastic about it.

And I am so glad you liked *The Startled Fawn*. That, and I think *Bad and Worthless*, seem to me about the best. The latter is perhaps most free from faults of all the stories I have written. In some ways I agree with you about *The Spectre of the Real*. Though of course Mr. Hardy's share has great craftsmanship, it is not really a sympathetic or pleasant story. I am a little sorry in some ways that you are 'down' upon it — mainly for the reason that Mr. Hardy has been so kind about my writing, and has also from time to time given hints and suggestions about my work that I know have been an advantage to me — an advantage that few people could have. Again, thank you ever so much. I hope you are coming to luncheon on the 30th. Do come.

Very sincerely and gratefully yours,  
FLORENCE HENNIKER.

The mention of my being 'down' on *The Spectre of the Real* refers to my having quoted a passage in which we read of Lord Parkhurst: 'His chivalrous feeling towards women originated in the fact that he knew very little about them.' Then I went on to say that: 'If chivalrous towards women, Lord Parkhurst would surely have shrunk from making his wife the subject of such vulgar scandal as that to which his suicide on his wedding night would surely give rise. The story', I added, 'would have been more in place in Mr. Hardy's book *Life's Little Ironies* than in *In Scarlet and Grey* which, in an architectural sense, is mainly of your own building. The "wing" which — again in an architectural sense — your collaborateur has added to the building is in the "later Hardy period". And the "later Hardy period" is not always as pleasant as one could wish.'

*The Spectre of the Real* appeared first in Jerome K. Jerome's weekly *To-Day*, and if the reader chanced to see it there or in the book in which Mr. Hardy collaborated with Mrs. Henniker I think that he or she will agree that, for all its power, the story is unpleasant.

Mrs. Henniker was the wife of Major-General Arthur Henniker of the Col-  
stream Guards, and sister of the Marquis of Crewe. As he was a widower

when appointed Viceroy of Ireland, Mrs. Henniker accompanied him to Ireland as hostess at Dublin Castle, and on her, and sometimes on her younger sister, Lady FitzGerald, devolved such duties as are fulfilled by a Vicereine. Her father was Richard Monckton Milnes, Lord Houghton, and she was greatly interested when I told her, when first we met, that I heard the last speech which Lord Houghton ever made. The occasion was the unveiling of a bust of Coleridge in Westminster Abbey, but first a small meeting, under the presidency of the Dean, was held in the Chapter House. It was at that meeting that I first saw Robert Browning. Then we adjourned to the Abbey for the unveiling ceremony by James Russell Lowell. The speeches in the Chapter House were by Lord Chief Justice Coleridge, Sir Francis Hastings Doyle, Lowell, and Lord Houghton, who died soon after. Mrs. Henniker was interested, too, when I told her that Swinburne had mentioned to me that it was Lord Houghton who introduced him to Landor, and who urged Queen Victoria to offer the vacant Laureateship to Tennyson.

The 'luncheon of the 30th' to which she refers in her letter was, to me, something of an 'occasion', as Bret Harte, whom she said her brother wished to meet, would be one of the three or four guests. Here I recall that Oscar Wilde affected to shudder when I said that Mrs. Henniker had arranged a meeting between Bret Harte and her brother.

'Meetings, like flowers, should never be "arranged" but should just "occur"' (I had heard him say something of the sort before). Wilde remarked: 'Whenever I have met someone by "arrangement", he has been, or I have been, stiff and self-conscious, whereas, had we chanced to meet by accident, any chat that followed would have been easy and spontaneous, and we should have parted hoping to meet again.'

Wilde was not far out in his prediction. Bret Harte (his plentiful silver hair parted in the centre and flattened down on either side of his forehead), whom I had expected to sparkle, was quiet and subdued almost to dullness. I think he knew that his later work was unequal, if not forced, and he was depressed to think he was losing the public which had revelled in *The Luck of Roaring Camp* and *Truthful James*. Were our hostess and he still alive I should not write thus frankly, more frankly than one should, perhaps, of a fellow guest. But since my boyhood I had found such enjoyment in Bret Harte's work that I had anticipated like enjoyment in what he would have to say that day, whereas he said practically nothing, perhaps because he was feeling ill, old and tired.

#### IV

Though Mrs. Henniker knew how greatly I admired the work in poetry and in prose of her friend and collaborateur, the author of *Tess*, she maintained that I did that friend an injustice in thinking his attitude to life was pessimistic. In support of my point of view I quoted some lines from a poem entitled 'To an Unborn Pauper Child' whose mother had been ordered to go to the workhouse for her confinement. The lines were taken from the current number of *The Academy*. Since then Hardy made some changes in the poem, but I give it here as appearing in the edition of *Poems of the Past and Present* which was reviewed in *The Academy*:

Had I the circuit of all souls,  
Ere their terrestrial chart unrolls,  
And thou wert free  
To cease, or be,  
Then would I tell thee all I know,  
And put it to thee: Wilt thou take life so?

Fain would I, dear, find some shut plot  
Of earth's wide world for thee, where not  
One tear, one qualm  
Should break the calm.

But I am weak as thou and bare:  
No man can move the stony gods to spare!

Vain vow! No hint of mine may hence  
To theeward fly: to thy locked sense  
Explain none can  
Life's dismal plan:  
Thou wilt thy ignorant entry make  
Though skies spout fire and blood and nations quake.

When Mrs. Henniker said that she found 'intense pitifulness' in the poem, but no pessimism, I replied that, not only to the 'locked sense' of a pauper's unborn child, but to every reader of the poem, Mr. Hardy showed life, here on earth, as 'dismal':

'Explain none can  
Life's dismal plan'.

'But', I asked her, 'in a world "so unfathomably fair"' (I was quoting Coventry Patmore) 'is it true to say that life is "dismal"? Mr. Hardy admires our friend, Rosamund Marriott Watson, who writes under the name of "Graham R. Tomson", for I heard him ask someone "Who is that very beautiful woman?" I wonder whether Mr. Hardy has seen and whether you have seen a sonnet of hers in this month's *Longman's Magazine*. I will send it to you, and you will see that, so far from thinking of life on earth as "dismal", it is not the *living* of life here, but the having to *leave* it, from which Rosamund Tomson shrinks.'

Lest the reader has not seen it, I copy the sonnet here:

Shall we not weary in the windless days  
Hereafter, for the murmur of the sea,  
The cool salt air across some grassy lea?  
Shall we not go bewildered through a maze  
Of stately streets with glittering gems ablaze,  
Forlorn amid the pearl and ivory,  
Straining our eyes beyond the bourne to see  
Phantoms from out life's dear forsaken ways?

Give us again the crazy clay-built nest,  
Summer and soft unseasonable spring,  
Our flowers to pluck, our broken songs to sing,  
Our fairy gold of evening in the West;  
Still to the land we love our longings cling,  
The sweet vain world of turmoil and unrest.

And, had I then seen it, which I had not, I would have sent Mrs. Henniker another sonnet, this time by an American poet, Lloyd Mifflin, whose home was 'Norwood', Columbia, Pennsylvania, but is now, alas, dead. Though he published several volumes — five are known to me — of poems all marked by originality of thought and beauty of expression, his work seems almost unknown (the loss is theirs) to readers in this country. The sonnet is from the volume *The Gates of Song*, and might have been penned as a protest and a reply to Hardy's dirge-like expression of belief that life on this beautiful planet of ours is 'dismal':

Upon a cloud, among the stars we stood.  
 The angel raised his hand, and looked and said,  
 'Which world, of all yon starry myriad  
 Shall we make wing to?'  
 The still solitude  
 Became a harp whereon his voice and mood  
 Made spherical music round his haloed head.  
 I spake — for then I had not long been dead —  
 'Let me look round upon these vasts, and brood  
 A moment on these orbs, ere I decide. . . .  
 What is yon lower star that beauteous shines,  
 And with soft splendour now incarnadines  
 Our wings? *There* would I go, and there abide.'  
 Then he, as one who some child's thought divines:  
 'That is the world where, yesternight, you died.'

COULSON KERNANAH

### A YOUNG PILOT'S FAREWELL

CONTRIBUTED BY W. BARDSEY BRASH

CECIL GEORGE ALWAY, the son of the Rev. and Mrs. G. W. Alway, was a sergeant pilot in the R.A.F.V.R. In August, 1941, he did not return from a bombing raid on Germany. He was later reported killed in action. He was educated at Woodhouse Grove School, where he was greatly beloved by all. He was a leading athlete, and those who knew him most intimately in his schooldays testify to the strength and beauty of his character. He was nineteen years of age when killed in action. The Station Chaplain wrote to his father and mother: 'We all feel his loss tremendously.' The mother of the rear-gunner in the bomber which he piloted wrote that her son said: 'I fear nothing, if we can all six keep together, as we have the finest captain anyone could wish for.'

The following letter was discovered by a Chaplain to the Royal Air Force amongst the belongings of George Cecil Alway after his death. This letter was dated from the sergeants' mess a few days before the pilot's last flight:

DEAR MOTHER AND DAD,

This letter should reach you if I fail to return from one of the operational trips which I may have to make.

I just want to thank you from the bottom of my heart for all the loving care you have spent on me, and the wonderful upbringing I have had, despite

the hardships and difficulties you have experienced in making this possible. I pray that you will forgive me for my so frequent ingratitude, but please rest assured that my love for you, and for the fine Christian ideals that you have taught me by your example, has never faltered, and will never falter where-ever I may now be.

I pray that you will be brave, as I have tried to be brave, with God's help, and remember that this is not the end, and I will always be very near to you.

This morning I came back from my first operational trip — it was a unique experience. It is not given to everyone to fly hundreds of miles into enemy territory, to see the searchlights groping on the clouds, the flak bursting around, the red tracer shells shooting up from the ground, and here and there the red glare of a fire on the ground; to see the bombs going down towards the target in the face of all their opposition; to know that you are doing something real towards that Victory — the victory over a barbaric, unethical foe; to know you are doing something for the persecuted, something to make possible that peace we all pray for; that just peace based on Christian ideals, based on the 'peace which passeth all understanding'.

I think everyone should pray above all that this time the death of so many fine fellows should not be in vain, as it was last time. R.A.F. air crew fellows are all fine fellows. They may swear and drink and do many things you would not approve of, but at heart they are the finest lot of fellows one could wish to work with. They know the chance of completing the thirty operational trips they must do is not always too great. Many times their pals do not return. They know the risks, yet there are always volunteers; and some fellows do many more trips than they need, so that a crew is not broken up. They are always generous-hearted and they never boast. I think at heart they all believe as I do, that God is with us in this fight, and they are secretly proud of being the instruments He uses to secure victory.

That is what I feel, and surely you will not regret that your son fell in such circumstances. I could do so much, much worse with my life than give it in the cause of a new Christian world. So pray that the peace that will follow our victory will be a peace of which no believer in Christ could be regretful.

Keep up your good work, Dad. We are fighting the same fight — for victory over evil and for the chance of a new fearless community, regulated by God-like standards of justice and love. Thanks, Mother, for all you have done for me. You have given four children a fine upbringing and fine ideals to live up to, and remember I am never far away.

I am only sorry I am not spared to do something useful with my life when this show is over. There are many experiences I had hoped to have — I have never been in love! But I am proud that our Heavenly Father wants me over the other side.

Your ever-loving Son,  
CECIL

## Notes and Discussions

### FREEDOM: ITS MEANING<sup>1</sup>

PLANNED and edited by Dr. Ruth Nanda Anshen, who contributes a Prologue, this symposium includes the work of various authors. There are essays by Charles A. Beard, Henri Bergson, Felix Bernstein, Franz Boas, Benedetto Croce, John Dewey, Albert Einstein, J. B. S. Haldane, Lancelot Hogben, Frank Kingdon, Harold J. Laski, John Macmurray, Thomas Mann, Jacques Maritain, Bertrand Russell, Gaetano Salvemini, Vilhjalmur Stefansson, Henry A. Wallace, and Alfred North Whitehead. The late Professor Bergson's contribution is not only appropriate here but will be even more useful if it send the reader to the book from which it is an extract, *Morality and Religion*. Two other contributions are notable in respect of their sources. Professor Dewey's is from *Freedom and Culture*, and Professor Whitehead's from *Adventures of Ideas*. Professor Laski's contribution was written in 1932 but, as is pointed out in a note at the end, the years which have intervened have illuminated and in some respects confirmed the writer's conclusions.

Merely to quote this list of names is to indicate the wide scope and varied nature of these papers. 'Liberty', as Croce writes, 'is not dependent on any particular economic system. . . . It calls all systems to the bar of judgement and accepts or rejects any or all according to the case.' In Macmurray's words, 'Freedom is the product of right personal relations.' Jacques Maritain says: 'Human personality is the great metaphysical mystery.' If, indeed, the word 'personality' has any real meaning at all above mere individuality it is in this additional postulate of freedom and power of choice. For this reason Professor Maritain's essay is fundamental to the whole issue, but a sentence or two from Benedetto Croce takes us even farther. He contends that the notion of thought and action as separate things, indifferent to one another, is only a hasty judgement. On the other hand, 'the act of thought is at the same time an act of willing'.

It is therefore quite correct to say that the denial or suppression of freedom in this world is as much a crime against the fundamental attribute of man, as man, as it is a crime against the very nature of God. The lights go out not only in Europe when Freedom dies. The very light of life itself is extinguished. It is strangely true, however, that there are those who do not really desire this freedom. They dare not accept it. They dare not grant it. They are ready to avoid or surrender responsibility; equally ready to impose the fetters they so fatuously wear. There are those who cannot even bear 'the insupportable fatigue of thought'. It is part of the world's manifest moral surrender. Could we be as we are if this were not grimly true? Nor do we talk only of political and economic freedoms. These could not be lost, or could and can be gained, if humanity were true to its most precious, fundamental nature and capacity. It is the essential part of our being which, in peace or war, needs to be waked again in millions of the morally supine.

These essays, covering an extremely wide range of thought, will also discuss with the reader the negative aspect of freedom. In any dictionary of the most abused words in our language this word would be very conspicuous. In international affairs, for instance, there can be no valid charter of freedom till sovereign States, so-called, come under higher law than that of any single one. The dominant continental faction set out to cure anarchical conditions in their own realms by exploiting the implicit anarchy which obtained in wider relations of international order, if we may speak of such a thing. They have succeeded all too well, but they have succeeded also, we may

<sup>1</sup> *Freedom: its Meaning.* (George Allen & Unwin, Ltd. 16s.)

hope, in convincing the world of this tragic necessity now brought to light more fully. Some real surrenders have to be made.

The subject is discussed in this book between such extremes as we indicate. Readers who are interested in any branch of thought will be amply repaid. Professor Macmurray leads us to one profound conclusion, at all events. 'An age that has put aside religion without even recognizing the need to put something in its place has already lost its sense of freedom and is ripe for the organization of tyranny.' How true this is, and what an insight it gives us into that paradox which is so felicitously described as the bondage which is perfect freedom.

R. SCOTT FRAYN

### THE GENIUS OF CHRISTIAN THOUGHT

THE first test of truth that has been applied to thought has for long been that of consistency. But it is now becoming apparent that the content of the Universe is so rich that the test of a system should rather be its comprehensiveness; and comprehensiveness is often the enemy of facile consistency, so that the thought that is truly wide and deep may often with every appearance of justice be accused of contradicting itself.

But this inclusive quality of great thought is not the mere synthesis of opposites without attempt to combine or relate them. That would produce mere barren paradox. Rather it proceeds by building them up in a species of counterpoise, so that the opposing thrusts are converted into an upward thrust upon which a weighty superstructure of truth may be raised. The contrast may well be illustrated by the contrast between Greek and Gothic architecture. The Greek temple is a mere box. However beautiful the forms with which it is ornamented, however carefully observed the classical rules in its proportion, it is in essence simply four sides and a roof, a small, finished, final thing. 'The essential principle underlying the construction of the Gothic church', on the other hand, 'is that of building in equipoise by means of opposing abutment. . . . The great Gothic church is alive with imprisoned forces upon whose continued duress depends its stability'.<sup>1</sup> Not until that Gothic style developed did the soaring pinnacles and vast, shadowed vistas of the great cathedral become possible.

The Greek temple has its advantages. It is more stable because it is far, far less ambitious than the Gothic cathedral; part may be removed, without affecting the rest, whereas once any of the carefully balanced thrusts of the other is disturbed, the disintegration of the whole is often rapid and complete. But who will compare the safe inertia of the one with the soaring splendour of the other? Who will prefer the beautifully decorated box which is the Parthenon of Athens, lovely though it be, to the magic vaults and spires, the myriad turrets, buttresses and pinnacles of York, or Rheims, or Milan?

A very similar contrast appears between life and death. It has often been remarked as a characteristic mark of life that the living creature can maintain itself in unstable equilibrium, whereas at death it relapses at once into safe stability. A living sparrow can perch upon the tip of a spire; but if it dies it falls down at once on this side or on that. But more — in a living organism there is preserved a delicate equipoise between the forces of generation and decay, which equipoise is of the essence of life. That animal in which the process of destruction ceased would die no less surely than that in which the generative process ceased. Blood and muscle come into being only to perish again in the very function for which they were formed. Clearly, dead matter has the very same advantage as the Greek temple — the advantage of

<sup>1</sup> R. L. Palmer, *English Monasteries in the Middle Ages*, p. 96.

unadventurous stability; while the living thing, like the Gothic church, must maintain the thrust and counterthrust or speedily perish. But just as the living architecture first made it possible for the spire and the vault to soar to heaven, so the counterpoise of life first raised the arch upon which thought and love rose from the slime.

Carrying forward this principle and applying it to our systems of thought about God and the world, we see at once that it shows wherein lies the great strength of Christian theology. Other systems may achieve greater consistency at the expense of grandeur; they have the advantage and the smallness of the Greek temple: Christianity has at once the majesty and the dangers of the Gothic cathedral. It is raised upon great truths in equipoise, carefully and daringly counterbalanced; and upon these it rises to the stars. But in this very method lies its greatest danger, and that is why Christianity more than any other religion dreads heresy. Remove but one buttress of the nave of Canterbury Cathedral, and soon that magnificent Lierne vault overhead must begin to crack and fall apart; and from that beginning the whole structure will be weakened until the immense and glorious work is only a splendid ruin. So it is with the Christian religion. As it has been taught in different ages, it has no doubt accumulated some accretions which may be removed with no more danger to the whole than would be occasioned by the defacement of a gargoyle on the wall of a church; but once begin to tamper with the essential structure of its theology, and you begin a process of disintegration which finds no stopping place until this too is a ruin of its former self. It may fall down into stability; but it will be dead stability, as the great heresies show. That is why the *Quicunque vult* makes bold to say, 'Which faith except a man do keep whole and undefiled, without doubt he shall perish everlasting.'

Almost every part of Christian doctrine could be instanced to show how true this is. Think first of the two opposite consistencies, monotheism and polytheism, each with its sound arguments and share of the truth, each complete in itself, a stable and barren thing. Then turn to the great doctrine of the Trinity, in which the opposing thrusts of monotheism and tritheism, instead of being suffered to fall apart, are used as delicately poised abutments upon which to raise a loftier thought of God than any that had hitherto been given to men. Until this arch was raised, no true conception of the eternal Love of God was possible, nor yet the certainty of our salvation by the incarnate Son.

Again, think of the balance in Christian thought between wrath and love — 'Behold therefore the goodness and severity of GOD' — and then contemplate its ruin in the twin heresies of extreme Calvinism and modern sentimentalism. The Christological controversies present a similar contrast between the barren self-consistency of Ebionism or Docetism, and the daring Christian assertion that Christ was very God and very Man. Similarly far above the low walls of Pelagianism and Predestinarianism rises the great Christian synthesis of human freedom and divine foreknowledge. In the contemplation of the world, again, human consistency says either natural Law or Providence: but again the Christian Faith traces both to their source in the same GOD.

And so illustrations might be multiplied indefinitely, for this use of the Gothic principle is the very genius of Christian thought. Upon such counterpoised forces as these it succeeds in raising a structure of overwhelming beauty and grandeur, full of unexpected perspectives and dimly retreating vistas, crowned by towers and pinnacles of dizzy majesty. The really pernicious heresies are the fruit of that cocksure logicality of the human mind which in removing this or that part unintentionally destroys the whole; or, in another metaphor, reduces the living thing to that safe but sterile stability which is the mark and privilege of death.

G. THACKRAY EDDY

### ALDOUS HUXLEY'S MYSTICAL QUEST IN 'GREY EMINENCE'

In a previous note on *Ends and Means*, I drew attention to Aldous Huxley's pre-occupation with Mysticism, particularly that aspect of it which is called 'Contemplation', the union of the spirit with the Absolute. I use the word deliberately, for Absolute has meanings differing for each religionist. Huxley does not use it in the same way as St. Paul, St. Augustine, or the traditional Christian mystics. His form of Mysticism is nearer to the Upanishads, and his affinities are certainly closer to Buddhism than Christianity.

The publication of *Grey Eminence*, five years after *Ends and Means*, provides an opportunity of inquiring into the development of Huxley's mysticism. In *Ends and Means* and his novel *Eyeless in Gaza* he showed preference for the Dionysian development within Christian mysticism, as seen in *The Cloud of Unknowing* and, later, the writings of St. John of the Cross, particularly *The Dark Night of the Soul*. In these works it is claimed that 'dimness and lostness of mind is a paradoxical proof of attainment' God is not known in the mystical experience of union as much more than an atmosphere, or a sense of being in harmony with the whole. Whatever it is, it is not a Christo-centric experience. Huxley speaks of St. John, the Spanish mystic, as enjoying this mode of apprehension. Bede Frost in his life of St. John stoutly controverts this view. In *Grey Eminence*, Mr. Aldous Huxley writes *in extenso* on the nature of the devotional discipline taught to Father Joseph — afterwards to be known as Grey Eminence — by the warden of a Capuchin order of monks — Father Benet. Benet followed closely the steps laid down to attain the perfect life in *The Cloud*, but makes, in Huxley's opinion, an unnecessary and disturbing addition. He says:

Father Benet departs from traditional mysticism by insisting that even the most advanced contemplatives should persist in 'the practice of the passion' — in other words, that they should meditate upon the sufferings of Christ, even when they have reached the stage at which it is possible for them to unite their souls with the Godhead in an act of 'simple regard'.

A Christo-centred mysticism is not in harmony with Huxley's views; he prefers the pathless, wayless type. Whereas Dean Inge regards the 'Via Negativa' as the great misfortune in the development of Christian mysticism, Huxley would regard its absence as a disaster. Aldous Huxley with Gerald Herd, both men of great erudition and skilled penmanship, are responsible for founding a school of mystical religion to be fostered by special techniques. Christian teachers and ministers would be well advised to make themselves familiar with these trends, and ask how they can combat them.

But *Grey Eminence* is a kind of philosophical biography of Father Joseph when drawn into political association with the famous (unless we prefix it with an 'in') Cardinal Richelieu. He became his right-hand man, and was named as l'Eminence Rouge's successor. All the horrors of the Thirty Years' War are set forth in the book, not without the relief of humour. Father Joseph persuaded himself into believing that the kingdom of God could be advanced by the political ascendancy of France. Our writer regrets that 'The Way of Perfection' as laid down to his disciples by Father Benet said 'nothing whatever about a whole class of acts which, so far as their earthly consequences are concerned, are more important than any others: I mean those which the individual performs, not for his own sake but on behalf, and for the advantage of, some social organization, such as a nation, a church, a political party...'. An important animadversion, for is not our present dilemma in some respect due to the absence of any guidance about the relationship between Christianity and world politics? Beyond the Catholic teaching of 'the just war', little more seems to have been said, certainly little is known.

Mr. Huxley does not state his own views explicitly. But it is not difficult to read between the lines. In choosing a character who, if he did not actually attain the unitive life, strived after it ceaselessly, even when most deeply implicated in State affairs; a man whose zeal for converts never waned nor his labours, but whose life became a daily, growing, and glaring inconsistency — in such a choice he shows little belief that the mystical life can be harmonized with a life dedicated to the pursuits of Power Politics. This view seems to be confirmed by his own withdrawal from a world at war, if, as we are told, he has gone to America to some quiet retreat where he may perfect his technique and discipline his own soul, so as to enjoy the beatific vision. Such a retreat would be quite consonant with the teaching of the Lord Buddha who had even less interest in politics than Mr. Gandhi.

Critics think that such inaction, or action, is a form of Tolstoyan anarchism, others express little sympathy for one whose Christianity cannot make a direct contribution to a world at war. . . . Most discerning writers, without agreeing with Huxley's convictions, appreciate his sincerity and quest for the Absolute.

Huxley makes it clear that as saint and mystic Father Joseph gradually deteriorated. After his death when Charles de Condren, one of the most beautifully, saintly figures of his age, was asked if he would preach the funeral sermon, he answered that 'he could not, with a good conscience praise a man who had been the instrument of the Cardinal's passions, and who was hated by the whole of France'. When, however, we read Huxley's delineations of the character and the real greatness of Father Joseph, we cannot hate, but only pity him.

Is not then the moral that to some the call comes to separate themselves to a life of prayer and in so doing resist the attractions of life in the world however alluring and important? And who will say that saints and mystics who have done this have not often served mankind and the future better than kings, statesmen and warriors? Perhaps Mr. Huxley's aversion of definite pronouncements as to the point at which the line must sharply be drawn between man's duty to God and man's duty to the State is because he realizes that every man should follow the gleam; and his own knowledge that the gleam is sometimes little more than a flicker. It may not be inappropriate to quote the last sentence of a really beautiful book: 'It is always easier to make an epigram about a man than to understand him.'

J. H. BODGENER

## WILLIAM BLAKE — SOME RANDOM REFLECTIONS

It is an old saying that every great man condemns the rest of the world to the task of trying to explain him! In the case of some unfortunate men of genius the rough world prefers a more congenial task,

'Making hell for all the odd,  
All the lonely ones of God.'

Far be it from me to attempt to 'explain' that very great genius William Blake; I love him too much for that, and find, with many others, that the more one studies him the more one feels drawn to him, with a strange quickening of the spirit. For some fifty years after his death he was despised and neglected, but now we are beginning to appreciate his true greatness. He has a great word for our new day.

'The Wesley of the Arts' — that is Osbert Burdett's striking phrase. The connection may not be altogether to our credit, but as Mr. F. C. Gill and others have clearly shown, there is a significant parallel. Like Methodism itself, Blake was a very real force in preparing the way for the great Romantic Revival of the eighteenth century. Consider one striking fact, to mention only one aspect of his genius: he was writing

exquisite lyrics at least twenty years before Wordsworth met Coleridge. With Wesley the evangelist, he was a true herald of the new dawn. Indeed, A. E. Housman has confessed: 'For me the most poetical of all poets is Blake. I find his lyrical note as beautiful as Shakespeare's and more beautiful than any one else's.'

The recent inclusion in the Everyman's Library of a new edition, by Ruthven Todd, of Gilchrist's famous *Life of William Blake* is a welcome sign of the times. Clumsy and verbose as Gilchrist is, his work is most valuable for two reasons; it is the tribute of a true hero-worshipper, and besides including some very revealing letters, he gives the first-hand testimony of several people then living who had been Blake's friends and intimates. Incidentally it is clear that none of them ever suggests the least hint that he might be dismissed as a mere lunatic with a dash of genius. We are slowly realizing that his spirit is still very much with us; as one acute critic says, 'sowing seeds of living thought and fiery challenge'. His work, and above all, his life (for that was a masterpiece) will count for much if we of this stricken generation are to achieve any new wholeness of thought and life, any real integration.

Poet, artist, philosopher, mystic — Blake was all these, a wonderful kind of 'liaison-mind', but much more than that. His real secret was that mystery of simplicity which is the open secret of the Kingdom. Having the single eye, the undivided heart, he was indeed of a marvellous integrity. How many of us succeed in being utterly simple and sincere, simple without being simpletons, child-like without being childish? And yet, like Herman Melville, the author of *Moby Dick*, Blake lost his public — if he ever had one — because they lost sight of him. He went so deep that in the end he could never come up again! Or, let us say, he went on ahead, a lonely adventurer of the spirit, on beyond the flaming ramparts of the intelligible world, ever on to blue horizons far away. Ignored, or merely patronized by the popular idols of his day (such as the fatuous poetaster Hayley), Blake is now coming into his own. The critics are ready to go down on hands and knees to recover any fresh scrap of his work, especially those unique picture-poems. Indeed there is the danger of our beginning to write false praise, a thing which he would have passionately hated. Perhaps that did happen when the centenary of his death was duly celebrated in 1927. One can almost picture him breaking in on that chorus of praise with his mocking 'Amen, Huzza, Selah!' And then he would be off again, perhaps to have a few words with the prophet Ezekiel or the man who built the Pyramids! As to his attitude to orthodox religion, there is always prejudice in the minds of people who cannot make allowance for his artistic, vehement nature, his almost total lack of 'schooling', and of course the influence of the mental climate and queer thought-forms of that revolutionary age. When you find a half-educated man of genius engaged in a furious crusade for the regeneration of Christianity there is bound to be trouble. For one thing, 'the genial stupidity of the righteous', as one of our younger novelists calls it, will always see to that! Certainly Blake was a rebel, but he was also a saint; his friend John Linnell called him 'A saint among the infidels, and a heretic with the orthodox'. Like Wordsworth and many another truly great man, Blake had to create the very standards by which he could be judged and appreciated. Many intelligent admirers even now think of him as merely the author of 'Jerusalem' (our second National Anthem?), 'The Lamb', 'The Tiger', and other charming lyrics, the unfortunate artist whose pictures nobody wanted to buy, and the queer visionary who finally lost himself in some 'fitfully splendid nightmares called Prophetic Books'. No wonder that serious writers (who really ought to know better) still naively assume that 'those dark satanic mills' refers to cotton mills of the industrial North — something which Blake had probably never seen. What he means is the logic-chopping mills of natural reason (Urizen), forever turning on the same dull round, powerless without the Poetic Imagination.

This, the Poetic Genius, is the heart of Blake's teaching, the supremacy of the creative Imagination. He maintains that we are all essentially Artists; all may have this self-authenticating vision of the seer. It is well known that true visionaries all seem to speak the same language; there is a close affinity between all genuine mystics. As opposed to the man of science, with his 'bit to bit' knowledge, and to the systematic philosopher, with his dialectical reasoning, they hold to it that theirs is an immediate awareness of reality itself. In Chinese thought, too, one finds much the same thing in the doctrine of the 'Tao', the 'Way'. Lao Tsz, however hazy his thinking may seem to us in the West, appears to be sure that he is in touch with the ultimate and permanent reality behind all appearances. Blake himself in a well-known passage says: 'If the doors of perception were cleansed, everything would appear to man as it is, infinite. For man has closed himself up, till he sees all things thro' narrow chinks of his cavern.' That at once reminds us of Plato and his well-known figure of the underground den; indeed, Blake's whole philosophy, if such it may be called, is a kind of vague Platonism. In passing, the question suggests itself: Did he, I wonder, get some of these general ideas from a certain Thomas Taylor, a famous Platonist of that day? Again, when Blake says:

'The sun's light, when he unfolds it,  
Depends on the organ that beholds it,'

that might almost be called the first proposition of Berkeleyan Idealism. We know that Bishop Berkeley's 'New Theory' was probably well-known and freely discussed at that time. Blake was a self-taught man and in his formative years at least would no doubt be very familiar with the 'coffee-house life' so characteristic of those days. I suggest that he might well have been confirmed in his own conviction as to the essentially spiritual nature of all reality. Only, with him it was a direct intuition, an immediate awareness, something quite independent of 'reason', unless indeed one called it, with Wordsworth, 'Reason in her most exalted mood'. As a diligent reader of the Bible, Blake would also be familiar with St. Paul's great word (itself pure Platonism?): 'For the things which are seen are temporal; but the things which are not seen are eternal.'

Some there are for whom mysticism is moonshine, but most of us recognize a striking affinity between all genuine mystics. They know what it is to 'run up with joy the shining way', the true blessedness of spiritual vision. Blake was a mystic who hated mystery, but hungered and thirsted for Eternity. From the cradle to the grave he lived in the spirit and for the spiritual values of life.

'The Angel that presided o'er my birth  
Said, Little creature, form'd of Joy and Mirth,  
Go love without the help of any Thing on Earth.'

And again: 'I am kept happy because I throw myself and all that I have on our Saviour's Divine Providence.' In that exquisite little etching of his he shows us Man, a tiny insect-like creature standing at the foot of a ladder whose top reaches to the stars, and his cry goes out into the immensities of space: 'I want! I want!' In the true man, the Poetic Genius, man's desire is infinite, therefore nothing less than the Infinite can satisfy him. 'More! more!' is the cry of a mistaken soul; less than all cannot satisfy Man.' Always he seeks 'that sweet golden clime', the Golden Age, ruined by satanic 'Reason', which Art and Poetry, inspired by Imagination, can alone restore. The famous verse on the memorial tablet in St. Paul's ('To see a world in a grain of sand . . .') is very happily chosen, it is so essentially 'Blake'. This spiritual vision, he says, means knowing Eternity only *through* (not *with*) the senses; very different from 'corporeal vision', seeing *with* the 'gross bodily eye'.

'Deep calleth unto deep'; it is not surprising to find striking parallels with other lonely adventurers of the spirit. For instance, consider Plotinus, the great mystic and neo-Platonist, who was pursuing the same quest in the midst of similar upheavals. He died in A.D. 270 at 66; William Blake in 1827 at 69. Both writers have been much misunderstood owing to their obscure diction and chaotic arrangement. For any real knowledge of Plotinus (who wrote 'terribly difficult Greek') most of us must thankfully accept the full account given us by his great interpreter Dr. Inge. Plotinus and Blake are at one in their central conviction that this spiritual perception or intuitive knowledge is a power which all possess but few use. Also, as regards the ultimate nature of Reality, they are agreed on three great truths; it is essentially spiritual; it is knowable (i.e. by this immediate awareness); and it is *one* (i.e. a real unity, sacred and good). Plotinus teaches that the irrational soul does not see things as they really are; only when fully awake does it enter the sphere of real being. And yet the world below is not illusory.

Thus the crucial question remains: What are we to make of Evil? Is it only an appearance? And if so, is it due to our limited vision causing us to mis-perceive Reality? But to regard Evil thus as being only a defect of Goodness would be a plain violation of our moral sense. Both Plotinus and Blake, rejecting, as they do, all metaphysical Dualism and holding fast to their Monism, cut the knot by means of the concept of Time. Plotinus holds that the world was not created in Time; it is as everlasting as the Creator. On his 'Emanation theory' it is a 'so to speak over-flow' from the Absolute One, the Fountain of Being. This is strangely like the view that Blake is trying to express (so far as one can grasp it!) that 'Time is the mercy of Eternity'. Thus there is only what we might call one-sided action from the Higher. (Cf. Tennyson's 'golden chain' binding the whole creation about the feet of God.) These attempts to wrestle with the dark mystery are at any rate a corrective, as Inge says, to our 'picture-book Theology'. Heaven, Eternal Life is so often hardly more than a bigger and better edition of this world, a sort of fairy-land existence in time and space. Moreover, as he also reminds us, as to the common notion of Time as a physician who will cure all our troubles and at last unite the real and the ideal, that is one that Plotinus (and Blake) could never accept. They would heartily approve of Bosanquet's well-known dictum: 'To throw our Ideals into the future is the death of all sane Idealism.'

Finally, I suggest that there is also a striking affinity between Blake and another lonely, misunderstood soul. It is good to know that the Danish philosopher and saint Søren Kierkegaard, after nearly a century of neglect, is now coming into his own. He is surely a living force to be reckoned with, not least by Methodists, in these tremendous times, an era of breakdown and partial collapse which he clearly foretold for European thought and life. '*Truth is Inwardness*, that which edifies me'; it is Subjectivity, this was the kernel of his faith. The whole life-work of 'S. K.' was one long and brilliant polemic against all forms of abstract thinking. These things are mere theories, speculations, unless and until accompanied by that 'leap' of the spirit from the finite to the infinite, which alone can give them life. '*In relation to the Absolute there is only one tense, the present.*' Real saving faith is not based on evidence, whether of past events or future results; it is an immediate revelation. It is also a supreme adventure, 'the leap in the dark — neck or nothing!' In these days when, as somebody has said, we have grown weary of seeing the clear flame of the spirit smothered in the smoke of metaphysics and dogmatic Theology, it is refreshing to recover once again from a great philosopher the simplicity that is in Christ.

William Blake would surely have found in 'S. K.' a congenial spirit; we have much to learn from both. If Blake failed in his titanic task, the portrayal of the whole drama of the soul in its cosmic setting, and the attempted synthesis of Imagination, Reason,

and Instinct, it was at any rate a magnificent failure. He kept the essence of Christianity in his humble, child-like spirit of *love and forgiveness* 'through our Saviour and His Cross', together with a passionate hatred of cruelty and domination. Above all, he kept the Divine vision in time of trouble. The vision is also for us, for we are all called to be Artists, in his sense, making our shadowed lives a true work of Art, a song of praise to our Maker.

CHARLES GIMBLETT

## SPENDER THE INCORRUPTIBLE A Bridgebuilder of the Press

1

J. ALFRED SPENDER, who has died at the age of 79, was above all things a builder of bridges. He passes into history as one of the greatest English editors. As with H. W. Massingham, his contemporary and peer, the keynote of his character, both as man and journalist, was integrity. No wonder his *Westminster Gazette* was called 'the sea-green incorruptible'! It changed hands more than once, but in the deep sense it could not be bought. Arnold Bennett recorded in *Journal, 1921-1928*: 'Spender said that Northcliffe had more than once offered him £100,000 "at any time" to buy the (old) *Westminster Gazette*, and said that whatever Spender's salary was, it should be doubled.' The deal was never even considered.

The son of a doctor at Bath, Spender was at Balliol under Jowett, where his friends included Mackail, 'Anthony Hope', and Cosmo Gordon Lang, afterwards Archbishop of Canterbury. Intellectually he combined a lofty idealism with a shrewd appraisal of reality. More than half the secret of his influence, which was always reassuringly disproportionate to the circulation of his paper, was his capacity for rising above a conflict and seeing the opportunities for settlement. As he himself said, the sales of the *Westminster Gazette* seem absurdly small by present-day standards; but his 'leaders', read with respect by men who made the policies of nations, helped to shape the things to come.

Although no man held to principles more tenaciously, he early learnt the wisdom of compromise in secondary things; hence his dexterity in smoothing out embittered quarrels and bringing together apparent irreconcilables. It was he who brought the disunited Liberals together after the war in South Africa. In 1900 John Morley wrote to him: 'Your endeavours to establish Liberal unity have never been surpassed since the man who composed the Athanasian creed...' He tried again after the war of 1914-18, but with less success. When, in the twinkling of a 1922 eye, his paper was turned from an 'evening' into a 'morning' journal and he lost the chair he had made famous, Spender, far from indulging in recrimination, insisted that the proprietors were justified. Looking back over his long career, he said of his proprietors, from George Newnes to Lord Cowdray: 'None of them looked for profit, or ever asked for any favour or advantage for themselves, such as rich men might be supposed to expect from a newspaper they financed.' Magnanimity in defeat is a sure sign of greatness.

2

What is a great editor? 'E. T. Raymond', himself experienced on the bridge of the *Evening Standard*, answers thus in *Portraits of the New Century*: 'I should define him as a man who, without perhaps doing anything in particular, and certainly without interfering fussily with his subordinates, manages to imprint his personality on everything permitting of the expression of personality that appears in his paper.'

The great editor therefore must be to a very large extent an uncontrolled editor. He must have the last word in everything.' Alfred Spender was such a man. He began early. His uncle gave him control of the *Eastern Morning News* at Hull when he was only twenty-four. In 1892 he joined E. T. Cook as assistant editor of the *Pall Mall Gazette*. Within a few months, during which he married, the paper was sold, and he left with Cook to found, as a rival evening paper, the *Westminster Gazette*, and when, in 1895, Cook became editor of the *Daily News*, Spender took the helm.

From the first he knew what he wanted to do. He did not intend to compete in the scramble for late news. His concern was not with battle, murder, and sudden death, but with the methods by which they might be avoided. He offered views, not news.

The paper soon reflected his personality. Choosing both his staff and his contributors with the utmost care, he formed a team from which he would quietly drop anyone who was too individualistic to fit into it. Editing, he declared, 'is mainly in the choice of writers and of the subjects assigned to them. If a writer did not conform to the general spirit of the paper, it always seemed to me useless to try to subdue him to it'. So completely did he succeed that it was almost impossible to detect when the editor was ill or on holiday. Here was the acme of anonymity, yet every line of the paper shouted 'J. A. Spender'. Sir George Newnes counted it a privilege to lose £10,000 a year in publishing it!

## 3

It was Mr. Spender's faculty as a bridge-builder that made him so effective a writer of leading articles. He really did lead. In the office, under the clock's inexorable tyranny, he would complete his daily article in forty minutes, writing always with a soft pencil (for he abhorred both dictation and fountain pens) on small pieces of 'copy' paper, each of which went straight to the printer as he completed it. He declared that in order to maintain his skill in this task he made it a rule when engaged on other work to write slowly, taking three hours for a thousand words.

Editorially he allowed himself no frills. 'The leader writer', he said, 'has always to remember that he is expected to provide daily bread and not confectionery.' Again: 'To me all my life the pen has been a tool for the day's work, and never the aesthetic instrument with which the artist makes prose or poetry.' There he differed from those equally great leader writers, C. E. Montague of the *Manchester Guardian* and Ian Colvin of the *Morning Post*. That is not to say his articles were lacking in grace. In him the style was indeed the man. The smoothness of his writing reflected the clarity of his mind. Always completely in possession of himself, he revealed much when he said that he always made his language most moderate when his views were most extreme.

John Henry Newman was his mentor in the art of controversial writing. No one, he affirmed, surpassed Newman for 'the softness of his approach to a hostile audience and finish of his attack when he had gained his footing'. The secret of Spender's immense influence, however, was not wholly in his style. He was followed because he wrote with authority and not as one of the scribes. His intimate friends included some of the foremost statesmen and thinkers of the day, and they gave him their confidence because they knew he would never betray it. Lord Rosebery, at the beginning of their close association, asked if Spender kept a diary, and on learning that he did not, exclaimed: 'I'm glad. Now I can be free with you.' Like all true foundations, that which upheld Spender's reputation remained hidden from the sight of men.

Of all his friends, he was devoted chiefly to Asquith and Grey. It was to Spender, on the evening of that fateful Monday, August 3, 1914, that Grey, in his room at

the Foreign Office, first used the famous words: 'The lamps are going out all over Europe, and we shall not see them lit again in our lifetime.' Spender had his finger on the pulse of history.

## 4

Occasionally the editor stepped down into the world of action. For example, during the War he felt it his duty to see for himself what was happening at the Front. One such visit to France took place immediately after the battle of the Marne. Seeing that there were serious failures in the medical services, he at once demanded that base hospitals should be set up behind the lines so that gravely-wounded men need not be sent to England for treatment; and when the Army authorities, with a contempt of 'civilian interference' disturbingly reminiscent of Florence Nightingale's experience, refused to act, he made it clear that if need be he would defy the censors and publish the facts. He had his way, and many lives were saved.

In 1919 he was a member of Lord Milner's Mission to Egypt, and later he visited India to study its complicated problems on the spot. From such adventures he came home the better equipped, and the more determined, to bridge the dangerous gaps in public policy. He pleaded consistently, with unwearying patience, for an enlightened and constructive peace after the War, setting his face against vindictiveness and opportunism and urging wide vision and long views. In all this the roots of his activities were nourished by a very real, if not always orthodox, religion.

When, in 1922, he relinquished his editorship, he found a delightful home in the Weald of Kent; and after attending the Washington Naval Conference he settled down to the more leisurely life of a man of letters. 'London is still within easy reach', he wrote, 'but after years of Fleet Street it is pleasant to look up from one's desk and see the missel-thrushes at work on their nests in the lime trees by the lawn.' Here he wrote, with Mr. Justice Asquith, a 'life' of Lord Oxford and Asquith, as a companion to his biography of Sir Henry Campbell-Bannerman; *The Public Life*, a survey of politics from the eighteenth century on; *Fifty Years of Europe*, a study of diplomacy; *Government of Mankind*, the fruit of much thought on political problems; and his two-volume autobiography, *Life, Journalism and Politics*.

Lady Oxford and Asquith has summed up Spender in a phrase: 'Although provokingly conciliatory under a mild and courteous exterior, he had immovable convictions from which he never departed.' The bridges he built did much to aid the onward march of civilization.

R. G. BURNETT

## *Editorial Comments*

### **THE CHURCH IN NORWAY**

The attitude and active influence of the Christian communities in Europe can be assessed partly from the contents of the various pastoral letters issued from time to time. The great majority of ministers, clergy, and priests, risking imprisonment and death, have read the documents in public services on the Sundays appointed. Some have passed into the obscurity and horrors of the concentration camps, but evidence is not wanting that, even there, they have maintained the Faith. Far from being destroyed, the Christian witness is probably more positive to-day than it has been for a century. It has become sharply defined and clearly expressed. Through the Ministry of Information we are able to print the pastoral letter read in almost every Norwegian church on Easter Sunday, 1942. After the courageous stand by Bishop Berggrav and his colleagues this declaration of faith has focused the beliefs of the majority of the population. By this declaration they are ordering their lives under conditions of great difficulty and grave personal danger:

*'Of God's work, our freedom and our duty:* We testify that the Holy Writ is the fundamental law and guide for spiritual teaching and for a Christian life, and we are in our hearts sure that the Evangelical Lutheran creed is our true and righteous guide in matters of faith. We therefore declare that it is our highest duty to God and to men to preach God's word entire and unchanged for our comfort, for guidance in life, and for our salvation after death without regard to those to whom it may be displeasing. Here we stand by God's command, servants of the Church, and we therefore cannot without the ruling of the Church receive instructions on how God's word should be preached in any particular circumstances. The free witness of God's message must be a leaven in the lives of all men. No earthly power or authority can make conditions contrary to the order of the Church, or to our right to do the work of God, or to serve as preachers of the Gospel. We proclaim the freedom of the word of God and we declare that we are bound by that word.

*'Of the Church and our ordination:* We believe that the Church is the congregation of believers wherever the Gospel is preached and wherever the rites of the Church and the Sacraments are lawfully administered. Our Lord and Saviour has Himself founded His Church and it can never become a tool of any earthly authority. The Master of the Church is Jesus Christ. The Christian congregation must be able to gather freely in God's house, and no one has the right to stop them from doing so. In our Bible and our Confessional we proclaim that Christ has Himself set up His servants in His Church — those who are called evangelists, teachers, and priests. The Church has its apostolic ritual for the consecration of its servants to their calling. The Church cannot tolerate that any authority should for political or worldly reasons deprive a duly ordained servant of the Church not only of his post but also of his vocation to serve by word and sacrament, or deny him the right to wear the priestly dress which has been prescribed by his Church. We testify to the rock of our Church, Jesus Christ, and to the righteousness and independence from all external conditions of the consecration derived from the authority of the Bible. Every priest must be true to his priestly oath and thus obey God rather than man.

*'Of the Holy Law of Brotherhood:* We testify that in the Church, which in Holy Writ is called the Body of Jesus Christ, there are many services and many forms of activity; and that the Church in Norway appeals not only to servants of the Word and to those who have received theological training, but also to all those

who, each in his own profession, work in accordance with God's will. If worldly powers break in and wish to destroy the vital foundations of the Christian school, the Christian home, or Christian social work, then its interference strikes simultaneously at the whole Church and at each of its limbs. If anyone without just cause is persecuted and arrested for the sake of his faith, then the Church is the guardian of the freedom of his conscience and stands at his side. The true Evangelical Church must therefore stand against any violation of conscience, and cannot be unconcerned for the welfare of its separate limbs who may be arbitrarily selected and made to suffer for that which is supported by the considered conviction of their colleagues. Through such an attack the body of Christ is wounded and the whole law of brotherhood is sinned against. We testify to our solidarity with all the limbs of the Church.

*'Of parents and the right and duty of the Church in the education of children':* We testify that every Christian father and mother has the right and duty to bring up their children in the faith of the Church and in the Christian life. Of this view the Norwegian constitutional law says: "The Evangelical Lutheran religion will continue to be the religion of the State. The inhabitants of Norway profess this religion and have the duty to bring up their children in this faith". The Church would fail in its duty and in its Christian responsibility for education if it had calmly looked on while worldly authority organized the moral education of children and of the people, independently of the Christian view of life. Parents and teachers may not be driven into conflict with their own consciences, and leave their children to an upbringing which will revolutionize their minds and introduce them to a new philosophy of life which is alien to Christianity.

*'Of Christians' and the Churches' right relation to the powers that be':* We testify that the faith of our Churches makes a clear distinction between the two orders of regimes, the worldly State and the spiritual Church. It is God's will that these two kinds of authority should not be confused with each other. Each shall in its own way serve God. Each has its plain mission from God. It is a mission of the Church to watch over eternal values and to let the light of God's word fill all human relations. As to the mission of the State, our faith declares that the State has nothing to do with souls, but exists to protect individuals and things of this world from open injustice, and in order to maintain such discipline among men as will safeguard civil injustice. Therefore we testify that it is sinning against God, who is the Lord and ruler of all order, for one kind of authority to seek to set its own power over the other. The Church does not wish to rule over the State in temporal matters. That would be a violation of God's command. In the same way it is a sin against God for the State to tyrannize over souls and seek to decide what men shall believe, profess, and feel as a duty to their consciences, for if the State tries to force and bind souls in matters of conscience, then there will ensue nought but violation of conscience, injustice, and persecution. Righteous rulers are the grace and gift of God, and we declare with the Apostle that we are bound in conscience to obey such rulers in all temporal matters. The words "for the sake of conscience" mean that it is for the sake of God that we obey authority, and that we therefore should obey God rather than man. The Church therefore takes its stand on the foundation of the Scriptures and of our Confession when totalitarian claims are made over men's consciences, and when the right is denied to us to comport ourselves in all matters in accordance with God and the Christian conscience. We testify to our obedience to this authority which the Bible enjoins in all temporal matters.

*'Of the State Church':* Although our Church is bound up with the State, it is nevertheless the Church of Jesus Christ, sovereignly and spiritually free in all

matters pertaining to God. The State can never be the Church. In its ecclesiastical administration the State must co-operate with the organs of the Church and respect the character of the Church as a confessional community. This also holds good in economic matters. We cleave to the Church of Jesus Christ in its spiritual freedom and will co-operate with that authority which orders and defends the Church in accordance with God's word and testimony.'

Such is the document which the churches in Norway have heard and accepted. Compared with this clear and comprehensive declaration of faith, the propaganda of the Quislings and the Hirdmen appears crude and elementary. The calm courage and steady faith of the Christians in Norway will help to bring to an end the brutalities of the army of occupation and the hooliganism of a treacherous minority.

#### RELIGION IN HOLLAND — *Two Pastoral Letters*

An English historian, writing of Christianity in Holland, said: 'It is a mistake to say that persecution will not destroy a creed. If it be quite systematic and entirely unscrupulous it can utterly extinguish a creed.'

The recent history of Christianity in the Netherlands has shown how untrue is his conclusion. The Dutch Churches have shown a resilience which has been remarkable. The suffering which the Nazi occupation of Holland has brought upon them has completely failed to break their spirit and it has certainly not destroyed their creed. Instead it appears to have broadened their sympathies and defined their faith.

In Holland, to-day, there is a striking example of co-operation even between the Protestant and Catholic communities. As a Dutch minister said: 'The Gospel which has been entrusted to us is the Gospel of the Kingdom of God and not the Gospel of the Kingdom of the Netherlands.'

Pastoral letters were read from the pulpits of the Dutch Reformed Churches on October 27, 1940, and on March 23, 1941, protesting against the persecution of the Jews. Many ministers were arrested and imprisoned. New threats were offered affecting the social and philanthropic work of the Churches, the production of the religious press and religious education.

Instead of this intensification of Nazi rule silencing the Christian voices, it unified them. On the same Sunday from every Protestant and Catholic Church in Holland letters were read protesting against the attitude of the National-Socialist invaders and maintaining the fundamental principles of the Christian faith. By the courtesy of the Netherlands Government Information Bureau we publish the two letters. The opening passages are so nearly alike that it is obvious there has been close collaboration between the leaders of the respective Churches.

#### JOINT DECLARATION OF THE GENERAL SYNOD OF THE DUTCH REFORMED CHURCH

*To be read from the pulpit in the Service of Worship on Sunday, 19 April, 1942, as an introduction to prayer*

It is known to the congregation that the Church feels great concern at the course of events in our country, namely at the way in which three basic principles of our national life—justice, charity, and freedom of conscience and conviction, which are anchored in the Christian Faith—are being and have been violated. The Church has already given evidence of her attitude to lawlessness, to the merciless treatment of the Jewish section of the population and to the imposition of a National-Socialist conception of life- and of world-order, which is directly contrary to the teachings of the Gospel.

Recently they encroached upon the domain of Christian education by which our Christian followers were deprived of the organs of that education: the 'Joint

Council of Schools adhering to the Bible' and the 'Society for Christian Education'. Recently there has been an encroachment upon another field, namely that of the work carried on by the institutions 'The Christian Society for the Nursing and Care of those suffering from Epilepsy'—'Meer en Bosch', 'Bethesda-Sarepta', with all the inevitable and serious results of such an action. These examples demonstrate that the work amongst our people, founded upon the Gospel of Jesus Christ, is becoming more and more involved in a heavy struggle, in the course of which many have to sacrifice their freedom.

It is for this reason that the Churches wish to lay this need before God's Throne and desire to pray to Him for deliverance.

For the General Synod of the Dutch Reformed Church:  
The General Synodal Committee:

P. DE BRUYN, *President.*

K. H. E. GRAVEMEYER, *Secretary.*

JOINT LETTER OF THE ARCHBISHOP AND BISHOPS OF THE NETHERLANDS TO THE CLERGY AND THE FAITHFUL

Beloved Brethren,

Conscious of our pastoral duty, and anxious for the wellbeing of your eternal souls, we feel compelled to speak of our great concern for the trend of affairs in our country. We are particularly concerned about the manner in which the three foundations of the life of our people—justice, charity and liberty of conscience and conviction, which are rooted in the Christian faith—have been and are being contaminated.

You know of the injustices and cruelty inflicted upon the Jewish part of the population and the enforcement of a National-Socialist way of life and outlook which goes against the teachings of the Gospel.

It becomes more and more difficult for the Church to practise its benevolent work for which many have had to sacrifice their freedom.

Once again, beloved Brethren, we urge you to pray often and intensively for the preservation of Christianity in our Fatherland.

A further great anxiety is the labour service, which has been made compulsory for different classes of young men who wish to fill a post. Those who are not or not entirely engaged in enterprise can be forced, under the threat of severe penalties, to enter the labour service.

The age from 18-24 is a dangerous period. In former days, our young men were called up to do their military service. But convinced that the support of religion is indispensable in education, the Government gave official recognition to religion in the army. Army chaplains were appointed. They held a rank in the army and their work was given as much support as possible. In military societies recruits could find recreation in each others' company and could practise their religion under the guidance of their chaplain and keep away from temptation.

The labour service has promised that no-one will be prevented from practising his religion, but officially religion has no place. What is much worse, the labour service will be under National-Socialist influence. Officially it has been stated: 'A labour service can only be National-Socialist. It can only be built up according to these foundations and fulfil its task, based upon blood relationship and the honour of labour.'

This, beloved Brethren, fills us with great concern. You know the outlook of National-Socialism is directly at variance with Christianity and is a very serious threat to our Christian faith and our Christian morals. That is why a labour

service with National-Socialist aims is a great danger to our youth. For this reason, parents, you may not, if this is at all possible for you, allow your children to enter the labour service. Upon you rests in the first place the right and the duty to see to the education of your children; God has placed this in your hands. You may not expose your children to such great dangers without urgent necessity.

And you, young men, who are of age, you may not enter the labour service without it being absolutely necessary.

If you, parents and young men, consider that this is absolutely necessary, it is your duty not to take a decision in this very serious matter without consulting an experienced spiritual Guide.

And if you, parents, see yourselves compelled to send your children to the labour service, be very vigilant, point out to them the dangers to faith and morals which threaten them; encourage them to maintain contact with the priests.

And you, young men, be strong in your faith. Hold fast to the inner conviction that Christianity is an essential condition, not only for your future salvation, but also for true happiness on earth. Do not listen to doctrines which deviate from those which the Catechism has taught you, or doctrines which undermine the authority of your Bishops and priests. Remain in touch with the priests as much as possible. Never allow yourselves to be shamed into neglecting your religious duties. Continue to say your morning and evening prayers, and never forget your rosary. Shun dangerous temptations. Especially in your behaviour you must show that you are real Christians, so that others may be uplifted by your example.

'That your light may shine thus before the people, that they see your good works and glorify your Father Who is in Heaven.'

By the very nature of the conduct of your life you must show that Christianity is the only force which can reform the world.

Beloved parents and young men, may God give you strength in this serious hour. To this end we implore Him to give you His blessing.

This joint pastoral letter shall be read in all churches of our Diocese on Sunday, April 19th, and shall be read at all masses in the usual manner.

Utrecht, the 10th of April in the Year of Our Lord 1942.

DR. A. DE JONG, *Archbishop of Utrecht.*

P. A. W. HOPMANS, *Bishop of Breda.*

DR. J. H. G. LEMMENS, *Bishop of Roermond.*

J. P. HUIBERS, *Bishop of Haarlem.*

F. N. J. HENDRIKX, *for the Bishop of 's Hertogenbosch.*

Here, then, is an instance of common action against the forces which threaten Christianity. We do not believe that they can destroy it. We might fear lest their 'systematic and unscrupulous' persecution should shake the courage of those who profess the Christian faith. So far from this being the case the life of the Christian Churches in Holland is more virile and articulate than it has been for centuries. Even the Nazi paper *Volle en Vaderland*, commenting on the situation, first sneered at the division in the Christian churches and then admitted: 'But they have now agreed on one matter and have agreed unanimously in the fight against National Socialism. . . . Church unity has remained a motto, in which nobody is concerned, except God, but unity against National Socialism has become a fact. . . . The Jewish Star has the honour of uniting Protestants and Catholics. . . .' But the cheap sneer cannot hide the reality from those who have heard or read the letters.

The Dutch people are writing a new chapter in their history. There have been other occasions when their courage and powers of recovery have been amazing. It

was J. E. Thorold Rogers who said when writing of the merit of restored and recovered Holland: 'I doubt whether any other small European race after passing through the trials which it endured from the Peace of Aix-la-Chapelle to the conclusion of the Continental war, ever had so entire a recovery. . . . There is still left to Holland the boast and the reality of her motto, "Luctor et emero".' These words were written long before the rise of Hitler. They will remain true when he has become a faded memory, for the spirit of the Dutch people is as invincible as their faith.

### THE RELIGIOUS QUESTION IN RUSSIA

Most people are agreed that close and intelligent co-operation between Britain and Russia is essential to the re-shaping of the post-war world. The development of understanding between the two peoples is a task which cannot be delayed. One of the most helpful contributions during recent months was made by a Conference on Anglo-Soviet relations, promoted by the National Peace Council. Amongst the speakers who took part were Lord Horder, John Macmurray, Ergheny Lampert, S. Konovalov, E. F. Carr, Maurice Dobb, A. G. Marshall, J. Middleton Murry, Harold J. Laski, Andrew Rothstein, and Henry Carter. The substance of their deliberations has been made available in a booklet called *Britain and Russia: The Future*, published in the N.P.C. Pamphlets, No. 12, price 1s. It is impossible even to outline the range of subjects covered, but they include addresses on the religious question, the cultural aspects, the economic factors, and the political issues.

In an illuminating speech Professor John Macmurray admits frankly the difficulties, but stresses the necessity of future co-operation. The two countries, he maintains, can only co-operate when they mean the same thing 'or can learn to will the same objectives. We can march together only if we are going in the same direction'. One of the most fundamental of the difficulties is the religious problem. There are, of course, many Christian people in Russia. It has been officially stated that in 1937 at least a third of the population of the industrial areas and two-thirds of those in rural areas were believers. On the other hand it is true that the official policy in Russia is still atheist and, indeed, is actively anti-religious. This is largely because religion is conceived as an obstacle to progress, and a hindrance to the full enjoyment of liberty. What does religion symbolize in Russia and in Britain? In our own country 'democracy and the freedom which it has secured for us are bound up intimately with religion'. We are accustomed to think in terms of religious toleration, and we should resent any encroachment on our religious freedom which has been the product of long and sacrificial struggle.

The autonomy of religion signifies that, as Professor Macmurray points out, 'there is a part of our lives over which governments have no legitimate authority'. We are convinced that 'the State is the servant and not the master of the people'. In this sense the State is secondary.

The Russian has never had such an experience of religion. His history has given him no opportunity of linking religion with 'the struggle for personal freedom or for the limitation of State authority'. In his masterly analysis of the situation, he emphasizes the fact 'that there has never been in Russia the tension between spiritual and temporal power which has played such a large part in shaping the character and outlook of Western Christendom'. The Church in Russia has never been more than nominally free from the State, and for that reason it has never been active in promoting social reform. The Revolution has altered a relationship that has been unbroken for centuries. The Church has to adapt itself to entirely new conditions and the Soviet State has to realize that the Church is now 'divorced from politics and has a

separated spiritual function'. It is only when we recognize the tremendous difference between our own past history and that of Russia, that we can understand the present official attitude. Had the progress of religion and the function of the Church in Russia been parallel to that in Britain, then the policy of the Soviet might have been condemned as 'violently and vindictively reactionary and democratic'. As it is—with the tragic story of despotism only recently ended—it would be stupid to expect immediate religious toleration. Religion is passing through an experimental stage. After a period of definite persecution, followed by an attempt at spreading atheism by propaganda, the present phase appears to be concerned with the substitution of science for religion.

One thing is certain, the Russian, speaking generally, still preserves his appreciation of spiritual values, and his capacity to express them. He numbers amongst his most cherished heroes Alexander Nevsky and Leo Tolstoy. We agree with Professor Macmurray that what is needed in Russia to-day is religious toleration rather than a hasty official acceptance of Christianity. If religious freedom becomes an accomplished fact in Russia, we have no more fear for the future of Christianity amongst the people of the U.S.S.R. than we have for it amongst the people of the British Commonwealth of Nations. The social ideals which are so great a part of the Russian ideal go, themselves, a long way towards the realization of the fundamental social principles of the Gospel. At the conclusion of his admirable address Professor Macmurray reminded us that we must make it plain that 'our own free religion and free religious institutions are not informed by any reactionary spirit, are no bulwarks of the old order, but are capable of taking the lead in establishing throughout the world the new order of justice and equality which is at once the ideal of Christianity and the achievement in part at least already of the Soviet Union'. We are grateful to the Professor for his most illuminating exposition and for his stirring challenge, and to Mr. Gerald Bailey and those responsible for a booklet which is invaluable to any study of the present situation.

### A NOTABLE CENTENARY

The publication of the centenary number of *The Inquirer*, the oldest Nonconformist weekly in Britain, is an event of considerable interest. We congratulate the Rev. E. G. Lee, its editor, on maintaining its high traditions through these difficult years of war.

On July 11, *The Inquirer* joined the small company of papers that have run for a hundred years. It can claim even more, for it has run its hundred years without a single break.

The name itself is a chapter in Nonconformist history, being a familiar choice for experiments in journalism a hundred years and more ago. It recalls the Reformation principle of free-inquiry or the right of private judgement in matters of religion. The first editor, William Hincks, described as a 'pervervid Belfast man full of zeal for all religious, social and political progress', not only set himself deliberately in the great Reformation tradition when he called his paper *The Inquirer*, but also intended that it should always be open for a really free inquiry in matters of public interest.

John Lalor came to *The Inquirer* from the editorial staff of the *Morning Chronicle* in 1849. Sir John Robinson, who became famous as manager of the *Daily News*, began his career of journalism in London as sub-editor of *The Inquirer*. Another famous editor was R. H. Hutton, who at a later time made *The Spectator* one of the most important journals of the later nineteenth century.

Although *The Inquirer* has always served the Unitarian denomination it has not been an exclusively Unitarian paper. It has not infrequently been ahead of Unitarian

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thought and has often anticipated theological developments that have gained general recognition a generation later. Jowett's famous assertion that the Bible should be studied as if it were any other book, a commonplace of to-day, was no novelty to readers of *The Inquirer*. Quite early numbers of the paper printed articles on biology which prepared the way for a tolerant and understanding reception of Darwin's theories.

In the midst of the uncertainties of to-day the editor, the Rev. E. G. Lee, continues the same courageous and far-seeing policy which has characterized the work of his predecessors. The liberal outlook and honesty of *The Inquirer* assures it an honoured place in British journalism.

LESLIE F. CHURCH

## Ministers in Council

Encouraging reports come to hand this quarter of meetings of ministers together amid the challenge of war-time conditions.

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**NORTH-WESTERN AREA MINISTERIAL ASSOCIATION.** The Rev. H. G. Kelley kindly sends interesting notes of the tenth annual session of this Association held this year in the Church Street Chapel, Southport. The Rev. L. Duchars read a stimulating essay on 'Crisis and Personal Experience'. He believed that the present-day situation had a parallel in New Testament times, for crisis certainly entered history with the coming of Jesus. On the advent of our Lord, the first on earth fully to accept the demands of God, the Reigning One, mighty powers of God were released and a challenge was offered to man. A judgement then came into action. To-day also the world is confronted with the alternatives of accepting or rejecting the offer of Christ. Those who receive Him may tap divine power and send it coursing through the life of to-day. A refusal involves a bitterness which prepares the way for destruction. An animated conversation followed. One contributor to the discussion thought that care must be taken not to conceive of God as so hard that every time you touched Him it hurt. The kingdom is ultimately a home. The King is our Father.

The second paper had for its theme 'The Crisis in World History', and it was read by the Rev. W. R. Reed. Beginning his thoughtful survey by a statement of Beaconsfield's that there were only two outstanding events in history, namely, the siege of Troy and the French Revolution, the essayist submitted his own selection of critical dates down to the proclamation of American Independence. From that time on, the march of man had proceeded faster and faster, with ever-increasing acceleration. Looking backward, he referred to Aristotle's declaration that the arts and sciences had been lost and found a number of times. Spengler's view of the impending decay of Western civilization was also quoted. Mr. Reed held that nationalism has now to be curbed, as in the past feudalism was superseded. Members of the Association, taking up the topic, expressed the conviction that the seeming cycles in history were not planned by God. They were simply recurring harvests of the repeated sin of man.

At an afternoon gathering, the President of the Association, the Rev. G. Harrison, spoke provocatively on 'The Ministry and the Forward Movement'. He pointed out that in every Forward Movement in previous generations some special aspect of religious truth had been selected and applied. We need also to make completely our own the Word of the Lord and then, as witness-bearers to the validity of a

message proved in our experience, give it as our personal testimony. He held that nothing that is anonymous will preach. Mr. Harrison suggested that the present failure of the Church had its roots in the nineteenth century when the foundations of modern capitalism were being laid without any Christian protest. This able and frank speech evoked lively comments.

The Rev. T. H. Champion had made excellent arrangements for the members of the Association who voted the sessions as amongst the most enriching they had had.

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**THE MANCHESTER DISTRICTS' MINISTERIAL ASSOCIATION.** The secretary of this Association, the Rev. T. Hacking, states that on Wednesday, June 3, the members met at Mottram Hall — beautifully situated, though only a few miles from Manchester. Here they enjoyed the generous hospitality of Mr. and Mrs. S. Ferguson, their host and hostess for the day. A devotional service was conducted in the chapel connected with the Hall by the President of the Association, the Rev. F. J. Gould, with Dr. E. W. Hirst at the organ. The Rev. R. M. Rutter read a most helpful paper on 'Christian Experience', conversation on which was opened by the Rev. W. B. Hoult, M.A., B.D. At the afternoon meeting the Rev. R. W. Callin gave a stirring address on 'The Presentation of the Christian Message to the New Paganism'. The discussion on this address was initiated by the Rev. T. H. Burnett. No less than 47 members were present and all were loud in their praise of the mental and spiritual refreshment of the day, the happy social intercourse and the capital organizing of catering and transport. Officers and committee were elected for the ensuing year and to them was entrusted the making out of a programme for the next meetings.

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**LINCOLN DISTRICT MINISTERS' FELLOWSHIPS.** During the past Connexional year the ministers of the Lincoln and Grimsby District have been meeting in Area Fellowships for mutual conference. The Rev. C. L. Tudor, of Cleethorpes, the District Forward Movement secretary, has organized two successful united gatherings, one a year ago, when searching conversations took place on 'The Minister, the Message and the Method', and the other in June of this year, on 'Spiritual Famine and How to Meet It'. At the latter the company was favoured in the morning by a heart-to-heart talk from the Rev. W. E. Sangster.

At the Lincoln centre, of which the Rev. J. Hollis Walker is the secretary, discussions have ranged round the themes of Fellowship, Evangelism, What has the Gospel to offer to the Moral Man? and the Problem of the Home. The President of the Conference, the Rev. W. H. Armstrong, in January visited this group and gave a timely talk on 'Deadly Doing'.

In the Grimsby and Louth section, with the Rev. E. H. Wright, M.A., as area secretary, meetings have been held at Grimsby, Louth and North Thoresby. In March Dr. Findlay addressed this circle in Louth on 'The Minister and his Bible'.

In the Boston area the Rev. R. Flenley has acted as secretary. Amongst the subjects dealt with have been New Testament methods of Evangelism, Training of Leaders, The Wrath of God, The Cure of Souls, and Methodism in Rural Areas. In March the Rev. H. V. Capsey gave an illuminating account of The Service of Youth.

These Fellowships have been greatly appreciated by those scattered in wide country circuits and have been characterized by freedom of utterance, close intimacy, and a deepening sense of the urgent call of the times upon us.

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**THE PROBLEM OF THE HOME.** At one of the Lincoln Area Ministers' Fellowships the Rev. C. E. Cook read a paper on 'The Problem of the Home' which so moved those present that the matter was referred for action to the Ministerial Session of

the Synod. A resolution was unanimously sent from the Synod to the Connexional Forward Movement Committee and to the Conference asking that the Home be made the object of a new and sustained evangelistic campaign. One could wish that the valuable contribution of Mr. Cook, at present only in typed form, might have the wider publicity of print, for in his essay he has brought the experience gained over years to bear upon the present situation that needs to be envisaged behind the Service of Youth Movement as sponsored by the Government. He gives strong reasons for urging that no secular organizing can deal with the root-malady of our times, viz. pagan homes. He puts forward practical suggestions for ministerial work to meet the menace disclosed in his diagnosis. In the new tasks ahead of us he believes that older ministers, as well as younger, may find a new sense of vocation with all its enheartenment. The prophetic note breathes unmistakably through this expression of a deep concern.

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**STUDIES IN TEMPTATION.** If perchance any readers of the Review have not as yet come across *The Servant Papers*, by Mr. C. S. Lewis (Centenary Press, 5s.), it may be warmly commended as a distinctly original study in diabolical temptation. The author in his preface robustly asserts that it is an error to disbelieve in the existence of devils. Under the guise of letters from hell he unmasks the subtle wiles of evil spirits. Apart from their theological implications, however, the thirty-one epistles furnish a fascinating psychological account of the manifold ways by which goodness is dethroned from the human heart. With pungency he lays bare the deadliness of flippancy; for example, the perils of ignorance of the laws of the undulation of feeling, the fearsomeness of just doing nothing, the clerical temptation to water down the faith, the lure of a merely historical Jesus, and discontent with traditional Christianity under guise of horror of the Same Old Thing. But these are only instances taken almost at random from the account of the modern ways in which attack is made on the soul's integrity. In the closing pages is a vivid narrative from a demon's standpoint of a soul's triumph over final temptations amid an air raid and fatal wounds. Victory is won through the unveiling of the presence of guardian angels and a clear sight of the Prince of Heaven.

From a totally different approach Aldous Huxley in his *Grey Eminence* (Chatto & Windus, 1941) has much to say of temptation. He is presenting the life story of a Frenchman of high rank, François Leclerc du Tremblay, who in 1600 became a Capuchin friar known as Father Joseph. Here was a man who cared naught for money nor yet for fame and position. But he was inveigled into the slippery, devious paths of power politics as companion and adviser of Richelieu, becoming implicated in the falsehood and pandering to base passions incident in those days to such a career. How was this achieved? Not by the ordinary temptations of a Miltonic Satan. 'Father Joseph was diverted from the road of mystical perfection by a set of related temptations — the temptation to do what seemed to be his duty, to accomplish what was apparently the external will of God, the temptation to be mistaken about God's will and to choose a lower at the expense of a higher duty; and the temptation to believe that a disagreeable task must be good just because it was disagreeable.' As novelist turned historian, Huxley works out in unusual fashion this thesis and shows himself a keen student of the vulnerability even of the saintly. From an unexpected angle one may find here much food for thought.

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I shall be glad to receive further reports and also comments on any subject suitable for these columns.

W. E. FARNDALE

10 Mainwaring Road, Lincoln

## Recent Literature

*Good and Evil Spirits. A Study of the Jewish and Christian Doctrine, its Origin and Development.* By Edward Langton. (S.P.C.K. 324 pp. 15s. net.)

Dr. Langton has given a number of years to the study of the supernatural world of angels, spirits, and demons, and he has, in time past, written useful books on these subjects. He has now written a comprehensive and instructive book chiefly on the Biblical and post-Biblical beliefs in departed spirits. In this respect the title is misleading, and for the sub-title we would have preferred 'beliefs' in the plural to 'doctrine' in the singular. As for the title, the phrase 'good and evil spirits' suggests, at first sight, a study of non-human spirits, good and bad. Actually the book is much wider in its scope than the title suggests. The first half of the book deals with the conceptions of the spirit-world current among primitive peoples, chiefly those peoples who may be presumed to have influenced Jewish and Christian thought. Here the ground covered is comparable to that covered in Part I of Oesterley and Robinson's *Hebrew Religion* (2nd edition), but is wider in its scope in that it includes Greek, Iranian, and Egyptian ideas also, and is more selective in its treatment of the material because of Dr. Langton's ultimate object which appears in the second half of his book, and is the study of the beliefs concerning departed spirits.

The second half of the book deals with the development of Jewish and Christian ideas concerning the after-life as these are portrayed in the Old and New Testaments and in the Jewish Apocryphal and Pseudigraphical Literature (see Charles' two-volume edition). The study is thorough and comprehensive, and is marked by the same utmost care as is the first part of the book. We commend the book both to the student and to the general reader. It is scholarly enough to be a guide to the careful student and it is written in sufficiently non-technical language to be of considerable help and interest to the general reader. We are all the more glad to commend the book in this way because Dr. Langton is a Methodist minister.

In a book like this, the author has perforce to deal with all sorts of controversial subjects, and himself has to come to definite conclusions in what is often an indeterminate field. How did man, for instance, first come to a belief in his own spirit? How did primitive man come to believe in the existence of gods? Was it up from animism or from ideas of *mana*, or down from a primitive monotheism? Was Otto right, and Lang and W. Schmidt, or Tylor and Frazer? For the first, Dr. Langton occupies a general position, acknowledging many contributory causes, among them psychic phenomena and mental processes. For the second, he inclines to Otto's idea of the 'numinous'. Most people would agree with Dr. Langton's judgement here. For the rest, we do not think that the author is right when he practically equates *hephesh* and *ruach* (p. 133). We notice also that Dr. Langton has followed Dr. Oesterley in seeing references to an after-life in Job xix. 25-27; and in Ps. lxxiii, 23 ff. In the Job passage, the Hebrew is uncertain and difficult, and many scholars hold that Job believed he would be vindicated before he died. In the Psalm, the Hebrew *kabod* can scarcely mean 'glory' in the sense of 'heavenly bliss', but rather 'prosperity' on this earth, and since when did the Hebrew 'shammain' have any association with popular ideas that the Heaven of the blessed was up in the sky? The reference is topographical. We do not adduce any of these instances as militating against the excellencies of Dr. Langton's book, but rather to warn the general reader that some scholars draw different conclusions. In any case Dr. Langton is not alone in his judgements.

NORMAN SNAITH

*The Relevance of the Bible.* By H. H. Rowley, M.A., D.D., B.LITT. (James Clarke & Co. 6s. net.)

This book, written 'not for theologians but for plain men and women', seeks to show 'that the Bible is relevant to our modern world which so largely ignores it, and that modern scholarship is not inimical to the spiritual understanding and use of the Bible'. It may be said at once that the book well fulfils this purpose. The author combines a sound conservatism of faith with a modern outlook upon the Bible, and questions raised in the minds of thinking persons by a study of the Bible are frankly faced and much wise and helpful guidance is given. The thesis maintained throughout is that the Bible is the Word of God to man, and this remains true despite the imperfection of many of the human agents through whom the Word was mediated and the human processes through which the Biblical literature came to be what it is. The Bible is not fully understood if it is viewed simply as a record of man's search for God, for it is supremely concerned with a coming of God to man and a revelation of God to man which find their culmination in Jesus. The first two-thirds of the book deal more particularly with the literature as such, its nature and unity. The author makes clear the sense in which the Bible may be held to be inspired, writes illuminatively about the message and value of prophecy, defends the continued association of the Old Testament with the New, and illustrates the principles on which the writings should be approached and interpreted. The book is alive. It is not occupied with barren or remote issues of criticism, but with a constructive evaluation of the Bible, and with vivid and for the most part vital exposition. The discussion is suggestive rather than exhaustive, and demonstrates a method of interpretation which the intelligent reader may readily extend and apply for himself. In the last three chapters Dr. Rowley enters more specifically into the field of Biblical Theology and deals with the doctrines of God, Sin and Redemption. He is not afraid to give himself to the 'heresy' of a suffering God, suffering being necessarily implied (so he argues) in the reality of Divine love. Sin, both in its individual and corporate aspects and consequences, is faithfully presented. 'No sin is a mere private matter. All sin is social, and all sin is sin against God.' Since sin deeply affects personality redemption must equally take effect within personality, and the reconciling power of the person and work of Christ becomes finally evident not just in something done *for* man, but in a renewal or re-birth wrought *in* man. The analyses of Biblical teaching on these theological themes are skilfully done, and the teaching is brought into close relationship with modern problems and conditions. Here Dr. Rowley reflects something of the fervour and faith of the Hebrew prophets as he pleads for a real recognition of the sovereignty of the Divine will, and for a bold and utterly honest application of that will to individual and collective life to-day. If at times the reader is left with the impression that bare summaries of results are being given that is due to the attempt to treat so many and such vast and complex problems within very narrow limits of space. To the present reviewer the book seems to be an admirable, useful and timely piece of apologetic. It may be confidently recommended to all earnest Bible students, and especially to those who have the responsibility of teaching senior Bible classes or guiding study circles.

J. T. BREWIS

*The Eternal Kingdom.* By C. J. Wright. (James Clarke. 5s.)

This volume is intended to be a protest against the severance of the inner life of devotion from the outer life of service. The history of the Church is full of painful illustrations of the fatal consequences of putting asunder what God has joined

together. In order to bring home to his readers the need for a closer union between the outward and the inward in the Christian life, Dr. Wright examines two phrases in the Gospels — the Kingdom of God and Eternal Life. These two terms, it is argued, are complementary and neither can be understood apart from the other. Herein lies the significance of the title of this book — the Eternal Kingdom. We do violence to the teaching of Jesus if we conceive of eternal life as a life of contemplation and of the Kingdom as an order of earthly loyalties. The life of God in the soul, declares the author, is the service of the Kingdom of God. Since it is impossible to say what Jesus meant by the Kingdom or eternal life without inquiring what He thought of God, Dr. Wright expounds the Christian conception of God as it is found in the Gospels. He then proceeds to show that the Eternal Kingdom became incarnate in the person and work of Jesus Christ. In no uncertain tones we are reminded that Jesus is God's Word, God's deed, God Himself manifest in the flesh. What He said is true because it is an expression of eternal truth in the mind of God; what He did is right because it is in obedience to the will of God; what He was in the depths of His being is divine because it is of the essential nature of God Himself. By a natural transition, the author passes to a consideration of 'The Eternal Kingdom in us'. He shows that value resides only in the moral and spiritual qualities of the personal life and that the divine Kingdom can only come by way of inward renewal. Such renewal has social as well as individual implications. There is no need to ask whether the Kingdom is individual or social, for by its very nature it is both. In a final chapter on 'The Goal: How, When and Where?', Dr. Wright touches, all too briefly, on highly debatable themes. He believes that spurious dilemmas have been read into our Lord's teaching because of our failure to perceive that He was concerned not with times and seasons but with the eternal nature of God's Rule. It is doubtful, however, whether this simplified eschatology will bear the weight of the facts and whether on the evidence at our disposal we can dismiss the references to time as merely incidental.

In this work we have the result of a careful study of the Gospels, and it is written with the lucidity that comes of depth of conviction. It should prove helpful to all who believe that the starting-point of a right understanding of the Christian Faith is to be sought in Our Lord's teaching about the eternal Rule of God.

HAROLD ROBERTS

*The Iron Ration of a Christian.* By Heinrich Vogel. (S.C.M. Press. 6s.)

The writer of this book is a member of the Confessional Church in Germany. Out of the welter of conflicting ideals he brings a clear-cut, dogmatic Barthian theology. He is fundamental in outlook and reveals what he believes to be the essentials for a virile faith, indeed the iron ration of a Christian. The author portrays the stern struggle between so-called patriotism and conscience. He writes of the God that speaks to us and outlines His nature and His work. There is a refreshing candour and a clarity of thought which merits careful reading on the part of English students. The catechism with which the book closes is a vivid synopsis of the faith of the soldier Christian and is couched in military terms. Professor Whitehouse has given us a fine translation which we feel maintains the verve of the original.

*The Speaker's Bible. Genesis.* (Speaker's Bible Office. 9s. 6d. net.)

The volumes of the Speaker's Bible have been notable for the quality of the intro-

ductions. This volume is distinguished in a masterly introduction by Dr. H. Wheeler Robinson, in which he opens up the necessary modern pathway for the proper study of Genesis. This should prove most illuminating to many approaching the themes of the book without the advantages of special training in Biblical study. Particularly helpful is the consideration of divine providence as our modern universe is compared with that of the opening chapters of the Bible. And again in the consideration of the conception of God over against that of man. Few books can be richer in suggestions out of which developing thought has come, since it supplies the beginnings for all things, illustrates the cardinal doctrines of the divine personality and providence, and portrays man's divided heart and tragic surrender to evil. It is the same Spirit of God, first guiding men into telling and writing down, in terms of their own day, the eternal truths, that can use them still to touch our own spirits finely to finer issues. The subjects considered throughout this volume are given an excellent lead by Dr. J. H. Morrison's two discourses on God the Creator and God's Justice. This is the majestic opening of the volume, and it closes with a discourse on the last words in Genesis, under the title: 'A Coffin in Egypt'. In this some far-fetched suggestions are made as to what we might infer from this coffin in Egypt, which seem hardly a fitting conclusion to such a volume. Other studies are such subjects as 'The Father's Heart' and 'The Comfort of God'. Then there are character sketches on Lot, Isaac, Esau, Jacob, Rachel, Deborah and others. The studies are well illustrated from many minds and from the most recent literature. This is good up-to-date devotional matter, and should prove an inspiration not only to the preacher, but also a feast of good things for the individual and family. The index of sermons at the end will prove useful to the student wishing to follow up the themes. Altogether an excellent production.

W. G. THORNAL BAKER

*Insanity . . . Abounding.* By Francis Weiss. (Blandford Press. 3s. 6d. Paper.)

This slender book of 121 pages is described as a reply to a series of books by Mr. Douglas Reed on the Refugee and Jewish problem, in which the author, a naturalized Englishman of Hungarian birth, offers an apologia for the Jews and warns Englishmen that the acid test of a country's moral and civilized condition is its treatment of minorities. The reply is convincing, though not without repetition, and gains in effectiveness from the fact that the author knows his Europe well and has met the Jewish and Refugee problem at first hand. The book, however, must not be taken as a treatise on the Jewish problem. In places, the apologia becomes little more than a retort and, as the author himself admits, sometimes sarcastic retort. It would be legitimate to describe the book as propaganda countering propaganda though obviously carrying a deeper significance for the writer. Its special value is in the warning of how Jew-baiting becomes an excuse for dictatorship and as a story of how the 'disease' spreads. In addition, it provides what might be described as a 'running commentary' on events since the present war began.

The writer is so right about the Jewish problem that we hesitate to point out a tendency to be exclusive in his arguments and to arrogate to himself the final verdict. A brief incursion into the question of religion proves this attitude to be unwise. We sincerely hope the book will achieve what its author desires, a better understanding of the minority problem and a happier and wiser relationship with the Jews.

T. W. BEVAN

*The Two Kingdoms.* By Toyohiko Kagawa. (Lutterworth Press. 8s. 6d.)

Here is something unique. This book contains all the elements that go towards making a 'thriller', yet it is a life of our Lord. It is so forcible a novel that one is impelled to wish that it could achieve the success of a 'best-seller' and be read and discussed in every home throughout the country. Swift-moving plot and sinister atmosphere are combined with beauty of description, masterly delineation of character and a skill and power of emotional presentation worthy of any of our foremost writers. These characteristics are matched by accuracy of historical background. Every detail reveals the rich scholarship out of which it was written. Yet at no point is the reader conscious of any other than a fine story written by a master hand. All the wealth of Kagawa's experience of men and women in different stratas of society and of his intimate contact with and passionate devotion to the Living Christ is revealed. The author knows and can portray human nature at its foulest and its finest, the passions of individuals and those surging impulses which shape the decisions of the masses. The principal places and people of the Gospels are here seen. All the dark passions that led to Calvary flow round the reader and threaten to engulf him until the bright light of Easter morning and the rich certainty of the Risen Lord drive the darkness from the world.

It is the reviewer's conviction that nothing more thrilling has ever been written. In almost every home there are people who find it difficult to read their Bible but easy to take up a novel. This is a book one can place with confidence in the hands of such folk, knowing that they will be carried on by the very force of the story until the heart responds to its thrill and the mind to its appeal. Then the interaction of the two kingdoms, divine and human, will be seen to be constant in society.

R. KIRBY

*People whom Jesus Praised.* By William J. May. (Epworth Press. 4s.)

The latest book from Mr. May's pen has all the charm and insight of its predecessors and like many of them is mainly intended for women's meetings. He offers eight intimate and revealing studies of people whom Jesus praised, and then adds thirty-four other studies of life ranging from the significance of a packet of seeds to the task of 'bringing up mother'. He writes with a freshness on well-worn themes and shows the glory of the commonplace. The studies are brief but they provide seeds which others will cause to blossom. What wise words, for instance, he has to say on wedding rings and what really significant words he speaks to the newly-weds, which many a preacher will be glad to use. We are grateful for such a book in wartime, so well produced in difficult days at a reasonable price.

*The World We're Fighting For.* Broadcast Talks by the Right Rev. Monsignor R. A. Knox, the Rev. G. L. Russell, M.B., Ch.B., the Rev. Anthony Otter, and the Rev. W. J. Noble. (S.C.M. Press. 2s. 6d.).

These talks deal respectively with 'The World We're Fighting For', 'The World As We See it', 'The World and Its Works', and 'The World and the Way of Christ'. A common purpose runs through them all. Originally addressed to the men and women of the Forces they are particularly suitable for young people's guilds and group discussions. Concise, stimulating, convincing, they maintain a high standard and deserve a wide constituency.

*Crisis on the Frontier.* By Arthur A. Cowan. (T. & T. Clark. 7s.)

This is a most notable addition to the famous series *The Scholar as Preacher*. The age of great preaching is not over, as some would have us believe. Here are sermons which will take their place among the most inspiring of pulpit utterances in the series. The Rev. Arthur A. Cowan, M.A., Minister of Inverleith Church, Edinburgh, is not only a master of the art of sermon making, he is a preacher mastered by God's Message for our age. He knows, with a penetrating intimacy, the needs of the men and women now in the midst of the fiery trial of war; he knows, too, where Light may be found for the darkness of the way, where 'Strength for warfare, Balm for grief', where 'Peace of Mind'; and, with sure word, he leads his readers to the Eternal. Every Sermon reveals wide knowledge of life. Here are insight and understanding and a passion for TRUTH, and a master passion to proclaim the Good News from God to men.

Criticism is made of pulpit utterances that the language is so often not the language of the people. He who would learn how to put into language easy to be understood the message God has given him to declare, will be helped by this Scholar Preacher.

Each sermon is vitally in touch with life. Here are a few of the themes: 'Suspense Complains of Slow-footed Deliverance', 'The Perverter of a Nation', 'The Three Leashes Put on Fear', 'The Rigid Stratum in a Fluid Landscape'.

J. M.

*Life and Letters of H. R. L. Shepherd.* By R. Ellis Roberts. (John Murray. 12s. 6d. net.)

This is an authoritative biography of that all-pervading personality, who was both a great ecclesiastic and a popular preacher, Head of Oxford House, Vicar of St. Martin's, the Dean of Canterbury, the Canon of St. Paul's, and the beloved Dick Sheppard, the voice from the radio and the life and soul of any party he was with. His biographer, R. Ellis Roberts, knew him intimately and has the skill to reveal him as he was. Now when the robe of public office and service has been removed by death, we are shown the man, the martyr to chronic bad health, the enthusiast struggling with bodily weakness, often depressed, often disappointed at the limitations of what he could achieve, sometimes impatient with his colleagues, often the prey of doubts and miseries during long sleepless nights. Behind the ready smile, the laughter breaking through asthma, the overflowing sympathy so freely given to all, there was a background of real tragedy, and this must be known to understand Dick Sheppard's compelling power.

*The Lay Preacher and His Work.* By A. T. S. James, B.A., M.Sc. (Independent Press, Ltd. 2s.)

This book was written at the request of the Lay Preaching Committee of the Congregational Union. Its author emphasizes that 'the call to preach, though it must be there if anything is to be done, is not by itself enough. All real preaching lies on the bedrock of long discipline of mind and heart, and on a diligent self-training and preparation'. To that end he has produced this interesting and complete collection of those hints one would like to pass on to all preachers 'lay' or 'local'. To each chapter is appended a carefully selected list of books for further reading. Mr. James is a guide with a high ideal of lay preaching and clear and practical directions for its attainment.

R. KIRBY

*The Christian Criticism of Life.* By Lynn Harold Hough. (Abingdon-Cokesbury Press, New York and Nashville.)

This excellently produced volume, dedicated to the members of his Seminary, by the Dean of Drew Theological Seminary, deals more fully with the subject of his Fernly Lecture of 1925. The title is rather awkward: perhaps 'The Faith of a Humanist' would have been better. For English readers, too, the 'over-expressive' style of writing is not helpful. (It is true, Americans often dislike our apparent lack of emotional vividness. In any case these things will count for much less now that we are getting mixed up together.)

From the standpoint of 'critical Humanism' the writer surveys the whole field from Plato and Aristotle to Irving Babbitt and Paul Elmer More, the story of 'what man has done with his freedom', the critical intelligence constantly making its choice in the light of permanent standards. Thus we are led on and up to 'a compelling interpretation of life', viz. the full Christian position, Evangelical Humanism.

Some readers will probably suspect an artificial simplification of the problem; there is always a tension between philosophy and religion. In practical life, too,

'the fierce dispute

Betwixt hell-torment and impassion'd clay'

can never be resolved by a little more light and leading. The appalling state of civilized man to-day is, as the author says, a grim warning. Mere Humanism is powerless to deal with that terrible reality, 'the sin of the world'. At the same time it is true that man must recover his roots in the past; the Hellenic element and the Hebraic are both vital. Our author might well have enlarged on the real meaning of Christian Humanism as derived from the Incarnation; that is the one source of a new humanity and a new world-order. The book has range rather than depth—the subject is so vast and vague—but it may be heartily commended, particularly to students and preachers. It should help towards the achievement of that true Humanism which is but another name for the full Christian ideal.

C.G.

*Methodism has a Message.* By Paul B. Kern. (Abingdon-Cokesbury Press. \$1.75.)

The author's concern is that the largest single Protestant denomination in America, realizing its task, should voice its message to the world. He stresses that the message of Wesley, adequate for the needs of the eighteenth century, was neither novel nor transitory. It is still deep-rooted in spiritual experience and continues its validity for all time and all peoples. The writer believes that the core of Methodist teaching is the vital need of the world to-day. He thinks that in the heart of this great Church there is damped down a fire which the breath of the Holy Spirit can kindle again into a blaze that will warm, lighten and comfort all men. It is for the individual Methodist, as well as for the Church at large, to experience that strange warming of the heart in which new-powers are released and by which the Kingdom comes.

*White the Candle Burns.* By Rita F. Snowden. (Epworth Press. 5s.)

Miss Snowden has taken a new course in this book of devotions. Her popular former volumes were friendly letters but this is a series of twenty-one well produced pictures to each of which is appended an anthology from scripture and the literature of devotion, with suggestions for meditation and worship. For the shut-in and aged folk this book has real value and for all who will take time to be holy it is a treasure house.

*The Dream of the Rood.* Translated from the Old English by Harold F. Brooks, D.PHIL., with wood engraving by Phyllis Brook. (The Sign of the Three Candles, Ltd., Dublin. 1s.)

Dr. Harold F. Brooks, Assistant Lecturer in English Literature at the Queen's University, Belfast, has given us a new translation of the Old English poem 'The Dream of the Rood'. The poem was written about the time of the Venerable Bede and is 'among the fine flowers of this civilization'. Dr. Brooks has done his work well. His task was no easy one, for the poem, though powerful, belongs to an age when versification was crudely simple. By leaving a space in each line, he shows where the pause comes, and thus we can, in this most helpful translation, feel the beat and rhythm of the poem.

The poem tells of a vision that came to the dreamer:

'List; I will unfold the fairest of visions  
that came to me in dream at dead of night,  
when the sons of speech in slumber lay.'

The vision which he sees is that of the Cross, bejewelled, but also blood-stained, telling of combat and victory. The tree speaks in the poem and tells the story of how he was felled at the forest's edge and became a cross for felons, and that Our Lord was nailed to it.

The young Hero stripped himself (He was God Almighty),  
strong and stout-hearted. He ascended the high gallows  
manful in sight of many, being minded to loose mankind.

In singularly tender and appealing words the Cross tells the story of its glory:

On me the Son of God  
suffered for a space; therefore in splendour now  
I tower beneath the heavens and am able to heal  
each and all of them that have me in awe.

When the Cross has told its tale, the hearer is overwhelmed by the sorrow and love of the Crucified, and says:

Then with deep ardour I adored the Cross  
happy at heart.

The solace of my life  
is that I may resort to that victorious Sign.  
Now I especially oftener than any man  
may rightly adore it. Deep is the desire  
for that in my heart, and my hope of protection  
is fixed upon the Cross.

Dr. Brooks says of this poem: 'It is acknowledged to be the finest of old English poems that have come down to us.' We heartily agree. Its simplicity, its child-like sincerity, and its deep feeling, give it a place amongst the treasures of literature. It has the appeal of the famous primitive paintings, and is marked by the same characteristics. We owe to Dr. Brooks a debt of gratitude, for he has given, by this new translation, a great gift to all who read it.

W. BARDSEY BRASH

*These Prophetic Voices.* Sermons for To-day. Edited by T. O. Nall. (Abingdon-Cokesbury Press. \$1.50.)

These studies by twelve outstanding American preachers are words to our day. They are broad-based on Scripture and in every case offer convincing proof that the Church has much of worth to say in these times of crisis. Men and women of this age are bewildered by world events, and to realize that these difficulties are but the modern expression of age-old problems which have been answered in the Scriptures is enheartening and inspiring. These are forthright, direct utterances and are welcome. It is interesting to note that ten of the twelve sermons are based on the New Testament. The titles chosen are vivid and arresting and the book itself is both well made and interesting.

*How Jesus Dealt with Men.* By Raymond Calkins. (Abingdon-Cokesbury Press. \$1.75.)

The healing ministry of the Church has in recent days come much to the fore. Psychology and psychotherapy have made rapid strides and it is interesting to realize that the methods used by the latest of the healing forces were those applied by Jesus to individuals. This book is a careful study of ten folk Jesus met; all were sick in mind or body, and their cure is examined with great care for the purpose of guiding ministers to-day towards effective service in this difficult field. The book opens with a study of the strategy of Jesus which was based on grace, spiritual power, sympathy, love and severity. All these elements were utilized by Jesus when he cured men. The keen observation, the leisureliness, and detachment of the Master enabled Him by His faith in men to bring out the best in all. Ten specific studies exemplify His method with widely different folk. Careful students will discover therein the true method of spiritual care as well as psychotherapy. Such a book as this is of value to the modern minister.

*Letters to a Non-Christian.* By R. H. L. Slater, M.A. (Epworth Press. 1s.)

This is an ideal book for thoughtful youth and for those who have to guide young people in the vital subject of religion. These letters are written by a Rangoon College professor to those who are interested in Christianity but find it difficult to understand the Christian view. These talks were primarily written for Burmese youth but they, like the gospel, have a vital word for all men everywhere. The author deals with his many subjects as one who knows and sympathizes with the quests of young people and uses few of the theological terms that so often baffle the beginner. These succinct and true answers to many problems place us under a debt of gratitude to the writer. The book is well and cheaply produced.

*Life's Voyage.* Series of Gospel Leaflets by Captain E. G. Carré. (Pickering & Inglis. 8d.)

This bundle of thirty-two tracts of eight kinds, each with a full-page illustration and all wrapped in a coloured cover, is an achievement in publication. The messages are vivid, and are the appeal of a retired sea captain to all life's voyagers. Their value lies in the honest belief in the fundamentals expressed tersely and effectively. The gospel tract had a great vogue in a past generation, and this modern successor will help and attract many.

*Cornish Cream*. By Phyllis Nicholson. (John Murray, 8s. 6d.)

'Norney Rough' showed that Phyllis Nicholson possesses 'the common touch', the power to raise the mundane to the level of romance. Her new book *Cornish Cream*, which John Murray will publish shortly, takes a small, war-crowded Cornish village and draws drama from dull activity and humour from the incongruities that arise when townsfolk are forced to migrate *en masse* into the strongholds of village conservatism. Here are the familiar 'Ladies Bountiful', the canteen helpers and the officious organizers who are found to-day all over England. But their unpleasant qualities have vanished. We remember with a smile, and the delightful pen and ink illustrations by Katherine Tozer which have captured the wild light and shadow of Cornwall complete this sense of pleasure.

## Periodical Literature

### BRITISH

**The Journal of Theological Studies** (January-April, 1942). — The Warden of Keble (the Rev. H. J. Carpenter) deals with *Symbolum* as a title of the Creed. Rufinus explained it as corresponding to a military password by which Christians established their identity among other Christians to whom they were not previously known. He attributed both title and password idea to the apostles, their intention being to distinguish true apostolic Christians from heretics. Hence the creed was to be retained in the memory and not committed to paper. Mr. Carpenter examines with care the patristic evidence and comes to the conclusion that (a) the use of the term as a title for the creed originated in Africa, after the time of Tertullian, and possibly with Cyprian. (b) It is a legal expression for the act or token or pledge which seals the pact made between God and man in baptism. (c) The central feature of the total baptismal act described as *symbolum* was the formal confession of faith made by the assent of the candidate to the interrogation in which the meaning of the act became explicit (cf. 1 Peter iii. 21, where, as G. C. Richards has shown, the Greek *eperotema* is the Latin *stipulatio*, a promise elicited by a formal question, 'a pledge to God proceeding from a clear conscience'). (d) By a natural transition the term came to be applied normally to the creed in a declaratory form. If this should be accepted as proven, then it is no longer possible 'to approach the early history of the creeds in the ante-Nicene period with the assumption that it, and our evidence for it, is controlled by the conception of carefully guarded formulae which were sacred and secret in their wording and therefore never quoted exactly in writing'.

Textual criticism comes into its own in this half-yearly number! Both Professor T. W. Manson in a formal review, and Mr. G. D. Kilpatrick in a shorter note, bring a damaging charge of inadequacy and inaccuracy against the 'new Tischendorf', of which the Gospels of Mark and Matthew have already been published under Mr. Legg's sole editorship from the Oxford University Press. Mr. Tarelli has further notes on linguistic aspects of the Chester Beatty Papyrus of the Gospels. Dr. G. Zuntz writes on the Byzantine text in New Testament criticism, Mr. C. S. C. Williams on Tatian and the text of Mark and Matthew, Dr. Claude Jenkins on a newly discovered

reference to the 'Heavenly Witnesses', Dr. A. V. Billen on the Hexaplaric element in the LXX version of Judges, Mr. M. Frost on the received text of *Te Deum Laudamus*. In addition to all this we have valuable reviews by Sir Frederic Kenyon of Kiropp Lake's edition of the Ferrar Group text of Mark, and by Dr. A. Souter of the latest instalment (Hebrews) of the Great Oxford edition of *Novum Testamentum Latine*, in which Mr. Sparks and Dr. Jenkins are continuing the work of Wordsworth and White.

Among many other good things we must name Dr. Edwyn Bevan's review of Oesterley's *The Jews and Judaism during the Greek Period*, Mr. M. P. Charlesworth's review of Cochrane's *Christianity and Classical Culture*, Mr. R. L. P. Milburn's review of Jalland's *Life and Times of St. Leo the Great*, Professor Powicke's review of Moorman's *The Sources of the Life of S. Francis of Assisi*, and Dr. J. K. Mozley's review of Whales' *Christian Doctrine*.

**The Hibbert Journal** (April, 1942).—This number, as usual, provides the reader with unusual and thought-provoking subjects not out of touch with our searching days. Dr. G. F. Barbour's opening article on 'Tension in Peace and War' is a searching study. The duties of to-day can only be fulfilled through a most profound tension of spirit. As illustrative of this, there is no possibility of preserving in any part of the world or any way of life a field in which Christian virtues can grow, or on which Christian forces can be deployed, save by meeting violence with its own weapons. And yet the principles for which we entered the fight must not be abandoned, nor the sacredness of human life be overlooked. Viscount Samuel writes on 'Science and Government'. Should the scientist detach himself, as far as he can, from public affairs? Or should his be the dominant voice? This consideration leads to the statement that the uncompromising pacifist, however little he may intend it, is the accomplice of the aggressor. This he does in the presence of totalitarian systems that declare Power not to be the servant of ideas, but ideas are to be the servant of Power. Dr. Hilda D. Oakeley writes on 'The Moral Government of the World', and shows how the present happenings are forcing upon us the necessity of facing afresh this problem. Hugh Ross Williamson discourses with fervour on 'The Necessity of Resurrection', in which he says that the most important things about the myths in this sphere is, of course, that they are true. As it was a creed of Resurrection, expressed in ritual, which conditioned civilization, so is it still that creed, founded now on the implications of a particular Resurrection, which alone can preserve it. Other articles of interest include 'The Evidence for the Resurrection' and 'The Bid for the World's Soul'. There is the usual Survey of Recent Philosophical and Theological Literature by Dr. S. H. Mellone, and Reviews.

**Religion in Education** (April, 1942).—In this issue Dr. L. W. Grensted gives the first of his essays on God. In it he deals with the Father and offers true guidance to teachers. John Foster, of Selly Oak, advocates the teaching of Church History in schools as a real contribution to the re-making of the world. M. L. Jacks asks 'What is Christian Education?', and stresses the importance of teaching the Christian way of life in the home, the school and the Church. A lively penetrating dialogue between a headmaster and a school chaplain, under the title 'In the Headmaster's Study', should be read by every teacher. Margaret Avery's fourth series of lesson notes on the New Testament is up to the high standard of its predecessors. Rev. J. G. M. Thompson gives an account of a test of Bible knowledge and analyses its results. A limited review list of relevant books is given.

**The Round Table** (March, 1942).—The *Round Table* has of necessity enlarged its circle. This issue in particular offers a welcome to both North and South Americas as they join forces with the British Commonwealth in the prosecution of the War. The premier place has been given to the entry of America and the account of events leading up to participation is excellent. The growth of Commonwealth control in the high affairs of State is approved. The remarkable achievement of national conscription is outlined and the resolution of the British citizen is vital. The strategy of the War is calm, accurate and convincing. The new international significance and the changing economics of Latin America are well presented. The position of Eire, the role of India, the attitudes of the other members of the Commonwealth Family to the War are all mirrors of the facts.

**International Review of Missions** (April, 1942).—Dr. D. S. Cairns offers an effective study of the theology of missionary hymns. Albert Remba offers 'Prehispanic Religion in Mexico', where ancient beliefs appear in Christian guise. L. Gillet, in an article 'Dialogue with Trypho', advocates a new approach to the problems of Missions to the Jews. E. A. Payne stresses the relevance of Carey's *Enquiry* in view of the Ter-jubilee this year. S. Saito, in a pre-war article, writes of 'Present Trends in Japanese Christianity' and shows a faith in the loyalty of the native Christians. Dr. J. L. Murray recounts the adventure of starting a School of Missions in Canada. The sources of the strength of Buddhism in Siam are revealed by Dr. K. E. Wells. Malcolm Pitt claims that Indian music will enrich the universal Church. 'Primitive Marriage and European Law', by Dr. D. Shropshire, shows the need for understanding and educating the native mind in reference to marriage. S. I. Kale writes along the same line, as a native, on 'Polygamy and the Church in Africa'. Signed critical reviews add much to a timely issue.

**Bulletin of the John Rylands Library** (May-June).—This issue of the Bulletin has a pre-war amplitude and in its news and notes a detailed record that is refreshing. The first of the articles is Professor Charlton's Spence-Watson Memorial Lecture on 'Hamlet'. It is a clear exposition and appraisal of the great tragedy. There is a topical interest in Mr. Fish's paper on 'Letters from the War Front in Ancient Mesopotamia'. In those days fire baked clay books into enduring hardness where to-day it reduces them to ashes. Dr. E. F. Jacob holds our attention as he describes the Collapse of France in 1419-1420. Professor T. W. Manson contributes the fourth article on St. Paul in Ephesus and deals with the Corinthian correspondence. Like its predecessors it is of great value to divinity students. Professor T. H. Pear discusses the Psychological Aspects of English Social Stratification, showing the subtle and powerful influence of Class in our national life. It is an informing and informed lecture. Dr. Edward Robertson's paper on the Priestly Code is a well annotated and supported survey of this recognized source of the Pentateuch. A detailed record of Twenty Cheshire Seals (12th to 17th Centuries) from the library collection is given and illustrated. Dr. H. Guppy contributes the second of his articles on the Dawn of the Revival of Learning, under the title 'The Discovery of the New World'. His critical mind and scholarly outlook give these studies permanent value.

#### AMERICAN

**The Harvard Theological Review** (October, 1941).—C. C. McCown has a valuable essay Codex and Roll in the New Testament. M. L. W. Laistner discourses on the Western Church and Astrology during the Early Middle Ages. Perry Miller

gives an interesting account of Solomon Stoddard, 1643-1729, a figure of great importance in the history of New England Congregationalism. (January, 1942).—This number has four articles and two short notes. Professor Campbell Bonner writes, as usual, a learned and interesting article on an out-of-the-way subject. An unpleasant Tarsian peculiarity mentioned by Dio Chrysostom in his first oration addressed to the people of Tarsus leads to an investigation of passages in Tatian, Clement of Alexandria, Theodoret, Sophronius of Damascus and an unnoticed fragment of Porphyry. Canon W. L. Knox argues with learning against the theory of Wellhausen and E. Meyer (supported by J. M. Creed and R. H. Lightfoot) that St. Mark's Gospel originally ended by deliberate intention with the aposiopesis of xvi. 8. Dr. Tscherikower, of the Hebrew University at Jerusalem, and Dr. F. M. Heichelheim, of the Fitzwilliam Museum, Cambridge, discuss the Jewish religious influences which the editors of the *Adler Papyri* have found in those documents. This discussion is of considerable importance for all interested in papyrology. Clyde Kluckhorn, of Harvard University, has an essay, which students of anthropology should not overlook, 'Myths and Rituals: a General Theory.'

**Yale Review** (Spring, 1942).—This issue is international in the fullest sense. The first two articles deal with the safeguarding of Democracy and its value as a principle of business. These are followed by two others of strategic value on the training of pilots and the relationship of Science, Technology and War. Three valuable contributions on Russia, China and India add to our understanding of our Allies. Two typical American short stories and two poems claim the attention of the reader. A study, by Sterling North, of a summer farm in the heart of America, is excellent. World-wide reviews and correspondence complete a good number.

**The Moslem World** (April, 1942).—The outstanding article in this issue is the statesmanlike account of the King-Crane Commission which sought a solution of the jig-saw puzzle of the Near East after the last war. The problems are diverse and the role of France in the matter is sad reading. This article shows the way to a peaceful settlement after the present struggle. Essays on Islam in wartime and the way the Moslem faith came to Malay are timely. A study of 'Pre-Islamic Poetry' is of interest to students, but that on 'Symbolism in Islamic Art' is both general and absorbing. The contrast between the Mosque and the Church in worship and use is revealed in an informing article. The 'Gospel of Barnabas' (as distinct from the Epistle of Barnabas) is the theme of a research by Professor James Cannon. A limited number of book reviews and references to current topics and periodicals are also included.